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EGYPT AND EGYPTIAN SUDAN.

NOTE—This Egypt and Sudan Special number is the most interesting of any Special Number from these fields that it has been our privilege to place in the Magazine. Although we have an increased space, we are obliged to omit the following: Extracts from "Allegheny," by Mrs. A. W. Pollock; Sketches, by Rena L. Hogg; Personal Workers Among Moslems, by Mary M. Pattison. These articles will appear in the issues following the India Special. The articles would be injured by abbreviation, hence we choose to place them where they will carry the most good to our readers and do justice to the writers. Of course, the subjects will have to be omitted from the Egypt and Sudan Study.—EDITORS.

EGYPT.

THE COUNTLESS EGYPTIAN VILLAGES AS YET UNREACHED BY ANY MISSIONARY EFFORT.

BY REV. F. D. HENDERSON (HOME ON FURLOUGH).

THE PROBLEM of Egypt's evangelization centers largely around the towns and villages, for there the great majority of the people dwell. True there are two great cities, Cairo, the Capital, and Alexandria, the chief port and commercial center, but besides these there are no cities of over 100,000 population. On the other hand, practically no people live in houses apart in the country districts. Laborers on a large estate or on a group of small farms live in a cluster of mud houses, which they call an "ezba."

The importance of this town and village factor in the evangelization of Egypt, is emphasized by their number and population, by their pitiable condition of unbroken darkness, and by the possibilities wrapped up in them.

As my theme indicates, these villages and towns are "countless"—at least we have never been able to count them. A list is given in the Egyptian Government's census report which totals 3621, but on examination we find that commonly what is there listed as one town or village, is really a group of villages or a larger town and its outlying "kafrs" or "minyets."

It is not necessary to count them one by one to discover the unreached villages, for there are great regions, in some cases including an entire province, in which there is practically no occupation of villages for Christ. Behera Province, which is the part of Alexandria Mission District outside the city, has one unordained native preacher ministering to the spiritual needs of some twenty Protestant members in the one town of Damanhur, but there is abso-

The Market Place in one of the Countless Villages, so many of which are yet unreached. The Market Places give a splendid opportunity to the Missionary to reach the village people, for on Market day they are generally in a good mood to see and hear anything strange or new. The great regret of the Missionaries in Egypt is that there is no one to do this work in any very regular way.

lutely no provision for reaching out to the 800,000 unevangelized who inhabit the province, ninety-eight per cent. of whom are Moslems. Just south and west of Cairo lies the province of Giza with 500,000 people and not a village occupied by the Mission. To these we must add large regions in the Tanta, Mansura, Zagazig, Benha, and Luxor Districts. Our Mission in Egypt has not gone south of Assuan, thus leaving 200 miles between that place and the Sudan border at Wadi Halfa without knowledge of the gospel. The great oases to the west of the Nile Valley and the Sinai Peninsula east of Suez, which are under the sovereignty of Egypt's government, have been almost unthought of. These great unreached and practically untouched regions contain hundreds upon hundreds of villages and towns with a population of 3,500,000 out of all Egypt's 12,000,000. And this is but a beginning of the sad story, for the great bulk of the remaining population dwells in towns in which our mission has never had the force to organize missionary effort, even though these are near at hand, in many cases within actual sight of our mission stations. Within sight of Tanta are, it is said, seventeen "villages," one of the nearest having more than 12,000 people, and not one of these is permanently occupied, while in only seven of the nearly 600 towns and groups of villages in that district with its 2,000,000 people is there organized work.

Directly across the Nile from Cairo lies the town of Giza with nearly 20,000 inhabitants and—unoccupied! These illustrations will suffice, though everywhere the story, like Egyptian music, runs on in doleful repetition of the same strain. In all the thousands of centers of population in Egypt, our Mission and the Evangelical Church have but 277 stations where regular work is carried on.

But the problem of touching these thousands of villages is multiplied by their humanly hopeless state. Conditions are not always ideal in the towns of our own country, even in the light of the influences of churches, Christian schools and homes, and a public con-

In contrast to the scene in the village Market Place, is this group of men, nearly all Christian men educated in our Mission Schools. You will be interested to know that they are down at the wharf in Alexandria, bidding good-bye to Colonel Roosevelt as he leaves Egypt at the time of his memorable visit several years ago.

science awake to every social and moral question. But from one of our towns remove all the lawns, parks, and greenery except a few palm trees and set it down in a dusty plain; take down all its frame and pressed brick dwellings with their broad verandas and build them without much plan, with mud walls, earth floors, and roofs of the same mud or of corn stalks; crowd these houses together into one-twentieth of their former space; take away the furniture from the houses, leaving only a few straw mats and tin dishes; remove every church and school; take away the home life; teach the men cruelty and sensuality; seclude the women till their minds, their consciences, and their instincts of cleanliness and truth are utterly stagnant; add polygamy and unrestricted divorce; leave the inhabitants without higher aspirations in life and hopeless in death. In short, take away the knowledge of God in Christ as the Redeemer of men and of conditions, and you can have some conception of the state of a Moslem village in Egypt. Then multiply this by the many thousand unreached villages and towns there, and the problem of God's work yet to be done in that land must enlighten or overwhelm the mind.

After sixty years of effort, all these places are ignorant of God's power and grace, not because of lack of importance or of need, nor is it because they are inaccessible, for the opposite is the case. The towns of Egypt are practically all within reach of the Nile or of the railways and canals which reach out to every part of the land; so that from strategic centers an adequate force could reach and occupy the last one of these almost innumerable needy places of human activity "from the tower of Syene even unto the border of Ethiopia" and beyond. The sad, almost overwhelming fact is the littleness of our physical and spiritual power in the face of the present marvellous opportunities.

Are these villages worth the supreme effort required to bring to each the

Light of the world? From one obscure town of Upper Egypt came one convert who is preaching Christ to thousands in the city of Cairo. In another village the faithfulness for years of the church planted there, to her every-night prayer meeting and other duties has resulted in scores of Evangelical workers being sent forth. The possibilities of every village and every life are boundless, though the full record will be known only when the secrets of all hearts shall be revealed. One thing is certain, no seed of the gospel, even that apparently cast away in the most obscure and disreputable hamlet, can fail of fruition when the Great Lord of the Harvest shall gather His wheat into His garner.

God give us faith to "sow beside all waters" and to "withhold not our hand."

EXTRACTS FROM THE "IBIS" LOG BOOK.

By Mrs. H. E. Philips, Luxor, Egypt.

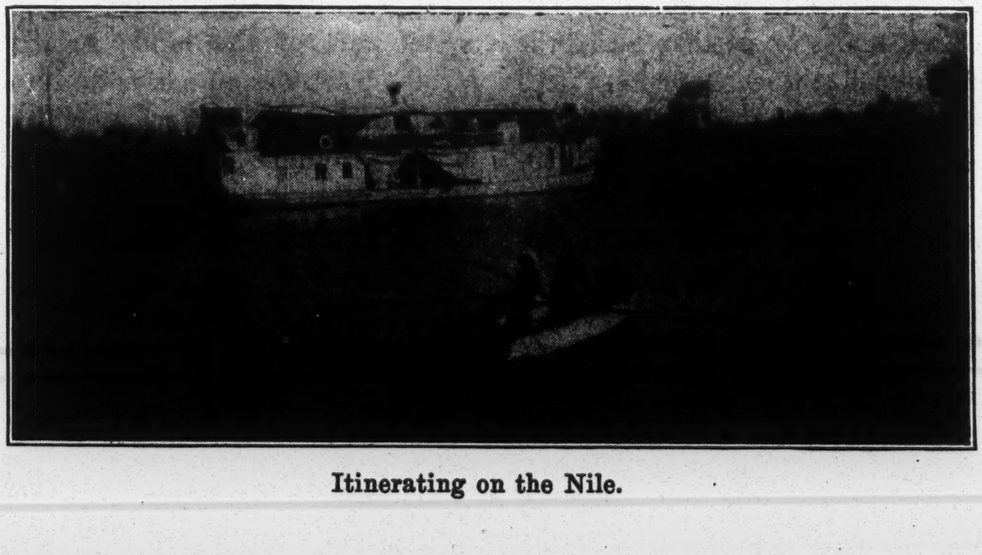
LAST AUTUMN we had the "Ibis" in the Luxor district two months, during which time Dr. Philips and family were on the boat. Dr. Finney and Rev. Reed each spent some time covering the part of the district north of Luxor. South of Luxor, a very helpful native colporteur assisted in visiting many of the villages.

Our district has over 450 towns and it takes twelve hours in an express train to traverse it, so all we could hope to do was to visit our centers of work, *i. e.*, the places where we have a church, an evangelist, or a school. We were able to visit a very few other villages if they happened to be easy of access.

We had an Egyptian woman, Sitt Faheema, to help with the work among women. She is a graduate of the Luxor School, a widow and the very finest type of a consecrated, educated woman. The spiritual fellowship we had during the whole itinerary was of the most helpful character. Fortunately we have a splendid Swiss governess for our little girl, so we were free to visit as many villages as the men were.

The following items are extracts from the log book of the "Ibis."

Beloss—A village where water jars are manufactured, from which industry the town gets its name. We visited two Coptic houses where we had meetings



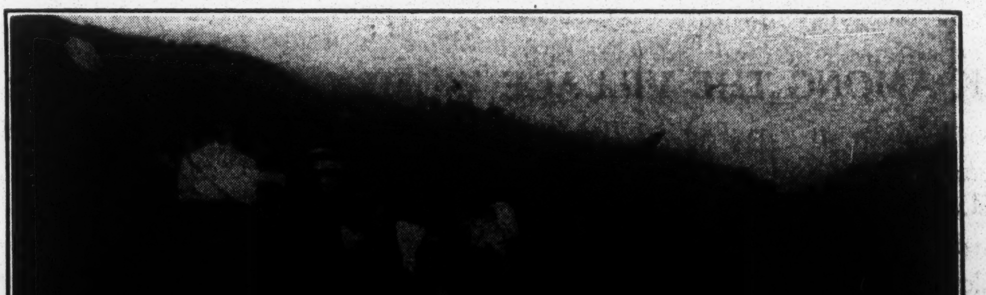
Itinerating on the Nile.

THE UNITED PRESBYTERIAN
475 Riverside Drive, New York 27, N. Y.

with the women while the men were conducting a meeting at the boys' school. The men have meetings conducted by a lay preacher, but there is no place for the women. The women of this village are very secluded, their condition very low and discouraging. There has never been a girls' school in the town, although it has some 15,000 inhabitants. The annual visit of the "Ibis" is a great event in their lives.

Kena—Although not far from Beloss, this town presents a striking contrast to the former. It is the capital of the province and its women are famed for their intelligence and good works. One of our best native churches is here, perhaps the richest church, and it is composed largely of rich widows. We had some delightful times with these people but we sometimes feared that they were depending upon their good works for salvation. We were led to study the book of Romans with them especially emphasizing Romans 4:5. We visited a poor old man who had been a colporteur under Dr. Murch. He is now stricken with paralysis and lives with his daughter in abject poverty. About all they have is two dollars and a half a month from the church, yet their hut was well swept and clean. The old man was sitting on his bed of rags eating his dinner of bread and lentil soup. When we said to him, "You will soon see the Lord," his old face lit up with a light divine and he said, "Ma lum" (Of course).

Dishna—This is a town where we used to have a boys' school but a Government school was opened and also a Coptic school with a government grant and our boys all went to the larger, better equipped schools. We arrived just before sun-down and went to the Coptic school which stands near the Coptic church. The Coptic teachers asked the missionaries to hold a preaching service in the church and we asked if it would be possible to have a women's meeting. They said "No" at first because it was too late for the women to leave their houses. They agreed, however, to send out and see. By dusk sixty women had gathered with their children and we went to the hareem, the screened gallery, the place set apart for women. There with two candles to light the place, we preached to hungry souls, of Jesus, the Bread of Life. We were very grateful for this opportunity for the women get very little from ser-



Some women and children listening to the gospel along the Nile.

mons preached by men. They want simple teaching adapted to their needs, in the simplest colloquial language. One always feels the power of the evil one when trying to hold women's meetings in the villages and we felt it that evening but rejoiced in the victory given us over him.

Naga Hamadi—Arriving at this town Saturday evening we decided to spend the Sabbath at a nearby village where we have a church. On Sabbath morning, two carriages were sent to take us to the village about a mile away. We felt that we were fortunate to have carriages as we usually have donkeys. To be sure the conveyances looked most dilapidated and the wheels were very "wabbly" and the horses old and skinny, but still we hoped for the best. When we got in, the horses were in no hurrry to start. The drivers whipped and lashed and we remonstrated. Finally a man took hold of the bridles and by running along and leading the horses we made some progress. The roads were narrow and full of bumps. In one place we had a narrow gage railroad to cross and although the embankment was not over ten feet high the drivers had to lash the horses into a run several rods ahead, in order to get over it. Part of the way we had a narrow road with a canal on one side and we were in danger of being turned over all the time. The men had to get out and walk along the canal. At the town —Bahgurah—we found a large congregation awaiting to hear Dr. Finney preach. The church is in charge of an evangelist who acts as stated supply and he has built up the church through personal work. There is a large boys' school with several teachers, and a girls' school with over 100 pupils and only one teacher. These schools and the church are largely supported by the rich man of the village who is a Protestant.

On Monday evening we had a meeting on the boat at Naga Hamadi, as there is no church of any kind in this Moslem town. There were about seventy men present, two-thirds of whom were Moslems and they listened most attentively. Some took Bibles away with them.

Girgeh—A large influential town that has been asking for a missionary for years. They offered a house for a missionary to live in, if one would only come.

These are only a few of our opportunities and experiences. There are other places we should so like to write of, but the alloted space is more than used up.

WORK AMONG THE VILLAGE WOMEN OF MIDDLE EGYPT.

By Marion Paden, Beni Suef, Egypt.

MIDDLE EGYPT, in mission parlance, means from Cairo south to Abukerkas, a distance of 170 miles, and the whole width of the Nile Valley between these two points.

To give some idea of the population of this region, let me say there are 26 villages under 500 people each, 93 villages of from 500 to 1000 each, 203 villages with from 1000 to 2000 inhabitants each, 272 of from 2000 to 5000 each, 56 towns with from 5000 to 10,000 each, eight towns with from 10,000 to 20,000 each, and three cities of from 20,000 to 50,000 each. You will see that the entire population of 1,777,549, is largely in the smaller towns and villages.

As to religion, more than nine-tenths

is Mohammedan, and the remaining less than one-tenth is Christian in name of various sects, with a small sprinkling of Jews.

The great majority of the people of this region are farmers. They mass their mud huts into villages and small hamlets, for safety, going out to the fields through the day only. In some places the villages and the fields surrounding them all belong to some wealthy land-owner—the villagers cultivating them and so gaining a precarious and stinted livelihood. The people work by the day for ten or fifteen cents—sometimes working two days and lying idle the next two. A well-to-do man among them is the one who owns a donkey, a buffalo, or a cow—a few chickens or pigeons constitute the possessions of the others.

The villages have many similar features. Here are piles of cotton brush on the tops of the houses—or rather, mud huts, in many instances—this is for fuel. Here on the sides of the walls are plastered cakes of manure with the impress of fingers upon them, the "Buffalo chips" of Egypt; these, too, are used for fuel. These cakes are made from the droppings of animals gathered by women and little girls. There is the pond, or the canal, in which the water-buffaloes lie and bathe, the ducks swim, also the boys, and from which is carried the water for drinking and cooking. Here and there some well-to-do man has a large stone or brick house plastered within and without, and surrounded by a garden. On entrance one finds here European carpets and furniture, brass bedsteads, large mirrors, possibly all brought on camels from the nearest railway station. The furniture of the huts in which the poorer people—the great majority of the inhabitants—live, is very primitive consisting merely of a few cooking vessels.

The fellahin women help in the fields with the men. They, probably, do not plough, nor plant crops, but they pick cotton, husk corn, and take the animals, cows, sheep, goats, and buffaloes, to the fields and tether them for pasture. Then they have their cooking, washing, milking and churning—the churning they do by shaking the milk in a small goat skin suspended from a tripod, or from a pole leaning against a house.

The great majority of the women have no education whatever—cannot even read, and they often say of themselves, "We are just animals." But that they have a tremendous influence no one can gainsay. It is they who hold on to the old customs of mourning, spending hours and days in this terrible fashion, often going off at a feast time to spend two or three days at the cemetery. It is they who have the deciding voice, often, in the marriage of their sons and daughters. And although they suffer many, many things from the cruelty and ignorance and lust of the men, and the degrading customs of early marriages, and of divorce, yet they frequently make things very uncomfortable for the men!

Their ignorance is a barrier to their being reached by any book or written message. But the greatest barrier is that they are held in bondage by Satan. "But if our Gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into them." The women live in sin, yet they do not know what sin is. Their minds are darkened, their thoughts foul and filthy and their language vulgar and obscene. If even the little children know and say and do "awful" things, what must the life in the homes be? The women will agree with you that "all have sinned." but they do not comprehend the "exceeding sinfulness of sin"—this can be shown them only by the Spirit of God.

They are bound with innumerable superstitions and traditions which touch every part of their life. The belief in evil spirits colors all their life and conduct—not even a yawn can be indulged in without a word to exorcise the evil spirit waiting for such an open door! Many things are done by women who are anxious to become mothers. Once I saw several women walking around the little railed balcony near the top of the lofty minaret of the village mosque, where the muezzin comes and stands to give the call to prayer. Later I was told that seven times walking around the minaret was sure to bring the barren woman a child! Twice in one day I was asked for help in this matter by women, lonely and desolate!

In the villages the women are usually accessible, that is, they are ready to leave their churning, cooking or sewing and come and sit awhile beside you and listen. You are somebody new and curiosity is rife to know who you are, whence you are, and why you have come. These questions and many more, relevant or otherwise, answered, you and they are ready to begin your talk and lesson. The story must be told rather than read to hold their attention. Just as you feel that you are really getting them interested, some newcomer appears—then a fire of salutations and questions and your audience's attention has wandered. You start again and shortly someone remembers a pressing duty, probably she is sitting in the middle of the group and several are disturbed while she gets up and leaves, trailing goodbyes and last words behind her.

Some women and children who lingered behind after the tents had been taken down.

But what can you do? These women are lost and you have brought them the word of salvation. They have probably never heard it before; it may be a year or more until you can come again, yet how get them to realize that they are lost, how persuade them to accept salvation and the life eternal? You must simply adapt yourself to circumstances, and give them here a little and there a little assured that God's word will not be permitted to return to Him void. And you who at home are praying have a key to open their hearts. As you "wait" on God for them, He "works." Their minds are enlightened, their consciences are quickened, and they turn to Christ and His word.

But the laborers are so few! Will you not pray that the Lord will send out more laborers into these more than six hundred towns to reach these thousands of women? What is one among so many? Will you not come if the Lord wishes you to come? May He be allowed to do as He will with us.

SELF-SUPPORT IN THE NATIVE CHURCH OF EGYPT.

By Rev. Andrew Watson, D. D., Cairo, Egypt. (Home on Furlough).

As has often been remarked, the special work of the missionary on the foreign field is to train natives of the country for evangelizing their own fellow-countrymen and to direct and help them in their evangelistic efforts, so that a native self-sustaining, self-propogating and self-governing church may be established. This has been the aim of our missionaries in the Nile Valley from the beginning, and in carrying out this aim we have, I think, been as successful as most of the other foreign missions. Very early in the history of our Egyptian mission arrangements were made to train bright and intelligent young Egyptians for the public preaching of the gospel to their own people. At that time nothing was being done by the Coptic, Arminian, Catholic or Greek churches to teach their people, either the doctrines or the moral obligations taught in the word of God, and therefore they were in utter ignorance of their duty to God and their neighbors except in most general terms, and feeblest impressions, their services for the most part being conducted in a language not understood by the people.

Almost from the beginning I have been connected with these efforts to raise up a native gospel ministry in Egypt, so that I have had a share in training in the theological classes 113 young men, *i. e.*, all except two of the 115 who have, up to the end of December last, been trained by our mission for preaching the gospel in the vernacular. These two exceptions were Rev. Ibrahim Yusef, the first pastor of the Assiut congregation, and Rev. Tadros Yusef, the first pastor of the Nakheila congregation, who were trained by Revs. Drs. Lansing, Hogg and Ewing before I was able to use the language. I have considered it a great privilege to have had a share in preparing 113 of the best of Egypt's young men for the preaching of the word in the Nile Valley.

The mission also began early to instruct the converts in the duty of self-support, both in the department of schools, and the church; in the former by charging tuitions in the schools which were under the direct management of the missionaries, and by requiring the native congregations not only to manage their own parochial schools, but also to meet all the expense of the same.

The amount raised by the natives during the past year to meet the salaries of the pastors and preachers was a little over $24,000, and for congregational expenses, $21,380, and for special missionary work, $11,867.

At the present time there are 26 self-supporting congregations in the Synod of the Nile. One of these was organized during last year in Cairo, secured a pastor, and paid his salary and all the congregational expenses from the date of its organization and has an attendance of about 600 every Lord's day. The rest of the organized congregations pay about two-thirds of the salary of their pastors as well as their other expenses. It has been ordered by the Synod of the Nile that hereafter no pastor shall be installed unless the congregation promises to pay at least two-thirds of the salary as well as the local expenses. Some of the congregations have received aid from the Mission for many years, while others quickly pass on to the self-sustaining list. The attainment of full self-support in any congregation depends upon various factors. Perhaps the pastor himself is content to receive aid from the Mission, because such aid is sure and costs him no effort, while, of course, it relieves the congregation. It sometimes happens that the congregation neither grows in the number of its members nor in their financial ability. In such cases the Mission may continue the aid to preserve the dissolution of the congregation. Various methods are employed in the congregations to collect the money needed for the various enterprises of the church. Sometimes the envelope method is employed, but instead of weekly collections, monthly collections are made. In other cases a certain lump sum for the year is promised at the annual meeting in January. Sometimes the church roll of members and adherents is taken and the names are read with the amount paid during the previous year and a request to announce the sum the person volunteers to pay the ensuing year. In this way every one knows what every other one gives, and sometimes the effect is to increase the subscriptions. Of course in every congregation there are persons who have never yet tasted the truth of the Lord's words that it is "more blessed to give than to receive" that it is a privilege to have a share in helping the needy, in saving souls, in extending the kingdom, but on the whole I think our Egyptian Christians do very well considering the worldly condition of most of them. I notice in the Board's report to the General Assembly that the Egyptian church gave last year for church purposes, $59,307; for medical work, $30,472; for books, $21,062; for education, $113,992.

HIGHER EDUCATION FOR WOMEN IN EGYPT.

"'Tis the taught already that profits by teaching." E. Browning—Christmas Eve.

By Carrie M. Buchanan, President American Mission Girls' College, Cairo

DOES THIS subject have a strange and surprising ring? Are you saying, "What! Higher Education for women in a Moslem land" where *any kind* of education for women, is, according to the Koran, deemed unnecessary and even forbidden! "Is it not going a step too far to even *think* of Higher Education for women in Egypt—the country which is the center, the heart, the very life of the intellectual Mohammedan world, the place where the pulse beats of Islam are most easily counted?"

This idea may, indeed, be a bit surprising to some of our readers, but to others who have, during the past years, frequently had an ear to the ground and have been listening for the oncoming of victory, there will be no shock of surprise—but instead there will come a wave of rejoicing sweeping over their hearts at the thought of what the future will bring to Egypt's women.

More than fifty years ago an Egyptian, more wise than his fellows, must have read the answer of Aristotle, who when asked how *much* educated men were superior to those uneducated, replied, "As much as the living are to the dead." At any rate this man was stirred to action, but history shows us that his efforts to establish a system of education wide enough and deep enough to reach all classes of Egyptian youth, failed utterly. It was left to the "Western men and women in Eastern Lands"—to our own American missionaries, to show to Egypt what it means to be *educated;* to have the three-fold nature, physical, mental and spiritual, cultivated and trained.

It was not a very difficult task to gather the boys and young men into the schools. It was easy to see that education for a boy might be a *good* thing. In some cases, poverty stood in the way but in spite of poverty, in spite of opposition from priests and other religious leaders, boys came to the school and even to college. The government wakened up and hardly allowing herself time for a yawn, started to work in earnest to establish her system of boys' schools, and so it became possible and even comparatively easy for a boy or young man to get an education, somewhere, somehow.

BUT NOT SO WITH THE GIRLS.

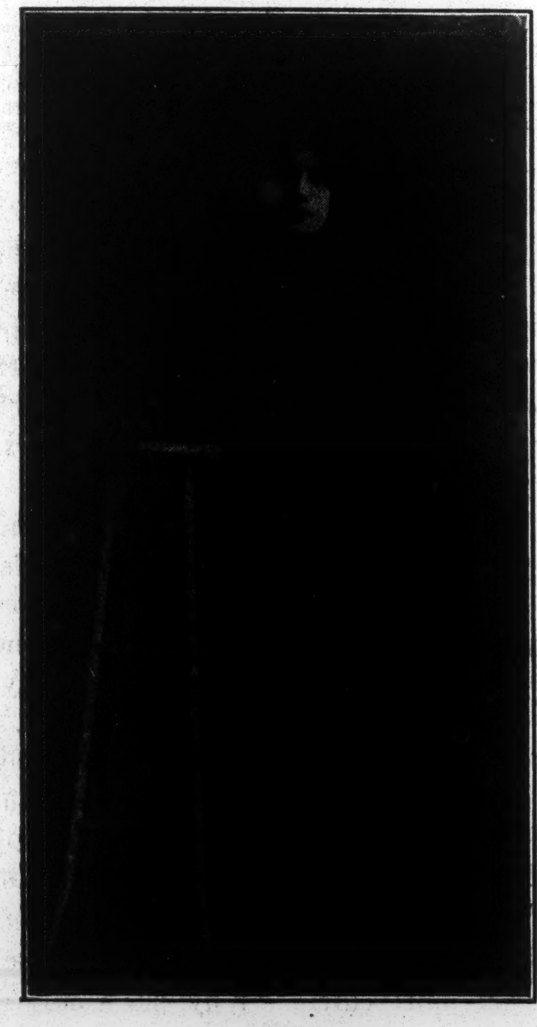
In the very early days when the fathers and mothers were asked to send their daughters to school, they simply gasped in astonishment and then in pity for the poor foreign Westerner; they had to explain that it would be useless and worse than useless to try to educate a *girl*. The story is told of a father, who after listening with imperturbable calm to the plea of a missionary that he should send his daughter to school, pointed to a horse standing by, with the inquiry, "Can you teach a horse to read and write?" On receiving a prompt reply in the negative, he exclaimed with an air of finality, "If you cannot teach an intelligent horse, what can you expect to do with a *woman?*"

Miss Malaka, a teacher, and the highest class in the Haret es Sakkaeen School in Cairo. They expect to take their certificates sometime next year. Three are Mohammedan, and two are Coptic. The one at the right is the granddaughter of Mr. Abdullah, who taught school for thirty or more years in our Boys' School in Cairo. He was one of the first two men to greet Dr. and Mrs. Harvey on their arrival in Egypt many years ago.

Hearing so frequently that they had no brains and that they had no souls, the women and girls believed themselves incapable of learning. Many a time have I heard the poor women say, "We're only cattle, we can't learn." Sometimes it was said lightly and sometimes with a pathos to wring tears from one's heart. Quite a common reply of a villager in the southern provinces, when asked to send his bright-faced, intelligent daughter to school, would be, "That bint! (girl). Why, she's only a donkey!"

A little later when they saw what education could do for a boy in helping him to secure good positions in the government, and seeing only the practical side of education, the reply varied a little. The answer to the usual request came in this form, "Why send the girl to school? Is she to be a scribe in an office? Is she to enter postal service?" This would be followed by a laugh at the very absurdity of the thing and the matter dismissed.

All kinds of arguments and excuses were used—the fathers and mothers too (very frequently the strongest opposition came from the mothers) said, "It is dangerous to have our girls learn to read and write." The writer has had the fathers bring their daughters to school and say, "Teach them to sew and cook, but not to read and write." And in the end, when they did learn and the fathers saw that they actually had brains to accomplish this feat, opposition vanished.



SUFSUF AZEEZ.

MARIAM AND SUFSUF.
Sufsuf is one of the school girls who has been such a help to Mariam all along, befriending her and teaching her.

And so step by step over rough ground the pathway has led until now we are out on the clear highway. God gave great wisdom to our first missionaries in dealing with this difficult question. They felt the truth of the old statement that "a nation can never rise higher than the level of its women."

The early days of the mission saw the establishment of two boarding schools for girls—one in Cairo and the other in Assiut and these have borne rare and beautiful fruitage. From these two schools came the supply of teachers for the small village schools; and perhaps better than all else, they showed to the people of Egypt that an enlightened *girl* could dispel as much darkness in a given space as an enlightened *boy*.

In 1902 another boarding school, one in which the women of the church have been especially interested, was opened in the Upper Country—in Luxor, and this, too, has sent out a goodly number of teachers and Bible women and is helping to bring back, or rather to *give* a new glory to Old Thebes. These boarding schools, together with the large central day schools for girls in every station occupied by missionaries from Alexandria to Khartum, and the new school in the great Moslem center of Tanta, have all combined in bringing about a new order of things in Egypt—for educated women exert an influence over society which cannot be exerted by mere goodness without intellectual strength.

The government has in the last seven years given much attention to the training of the girls for teachers and has erected special schools, finely equipped buildings and well laid out grounds, the buildings beautifully furnished with everything needed for successful teaching, and then back of them the almost inexhaustible budget upon which to draw. With their nearly perfect machinery, they seem to say, "What lack I yet?" In these government schools the Koran is taught and the spirit of the Koran is manifest everywhere, so no further comment is needed.

One of the results of the awakening in the country caused principally by our mission schools, but aided by the government schools for girls, has been to create a thirst for higher education. Browning says, "'Tis the taught already that profits by teaching," and this is true, whether it be intellectual or spiritual teaching. When those who had *some* teaching, grew eager for more knowledge, this desire was met by the establishment of the new institution which is the cope stone of all our educational system for girls.

THE CAIRO GIRLS' COLLEGE.

An institution of which the American Mission speaks with just pride and in which the home church must rejoice if she knows of the work being done or of the boundless opportunities she has before her! It is the only institution of even low collegiate rank for girls in all Egypt, and in fact in the whole of the Levant except the American College for girls at Constantinople.

It represents the faith and the crowning act of the life of our Miss Kyle, and is really a monument to her unselfish and unflagging efforts to meet the desires of the higher class people of Egypt for deep draughts of that kind of knowledge and training of which they had had but a sip. Miss Kyle heroically kept at her task until the beautiful building for the college was completed and formally opened, and then in June, 1912, she was called to Heavenly Rest.

The first young woman to take the course laid out for the college was a rather wealthy, talented young widow, who had graduated before her marriage from the boarding school in Cairo. Her keen mind was thirsting for more knowledge, and so she eagerly took the entire course by private tutorage. Her beautiful, useful life stands out as an unanswerable argument to those who oppose higher education for women. After she had finished the course, she felt she *must do* something, and inspired by her teacher, Miss Kyle, and by a great need in the country, she set herself the difficult task of writing a true, just, Egyptian History, that might be used as a text-book in our schools; one that would not just be a mass of false statements of the conquests of Mohammed. It is one of the nicest of mental operations to distinguish between what is *very difficult* and what is *utterly impossible*, and this well balanced young woman, with a mind well trained, went at this task, seeing that although it *was* difficult, it was *not* impossible. What she has accomplished is very wonderful. As soon as her history was submitted to His Excellency, the Minister of Education, he accepted it, only with the request that the writer's name be given as "Hassan" instead of "Hind," saying that it would be rather humilitating to the Egyptian Government to accept as a text-book in its schools, a book written by a *woman,* and, worse still, a *Christian* woman. But the writer remained firm. She said, "But *I am* a woman, and *I am* a Christian and I *have written* a *true* history of Egypt and I would like all *three facts* to appear on the title page." No other objection could be raised and the Government gladly took the book, paying a handsome sum for it. This fine young woman is one of our faithful, hard working teachers in the college. This is, then, of the first fruits of the Higher Education for women in Egypt.

The first graduate of the Girls' College, American Mission, Cairo, Egypt.

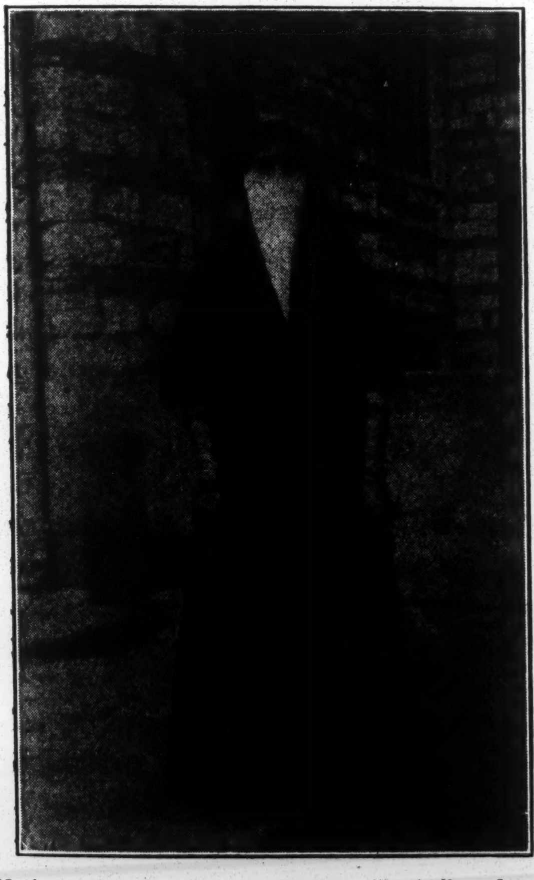
Our first college graduate, to take the course regularly and to receive her diploma publically graduated in May, 1913. Her picture appears with this article. She is a young woman of which any institution would be proud. She did some teaching and the difference between her teaching and that of others with immature minds was very marked. She was a *real* teacher. She seemed to know what Pestalozzi said of his grandfather, "The best way for a child to learn to fear God is to see and hear a *real* Christian teacher."

Having had a taste of a useful life and trying to live up to the spirit of the college motto, "Not to be ministered unto, but to minister," she has decided to enter into a fuller life of service and is now preparing to come to America to enter a medical college, that she may return to minister to her needy sisters in Egypt. As far as the writer has knowledge, this will be the first young woman from any of our schools to enter the medical profession. Dr. Anna Watson, our only American missionary woman physician now in Egypt, says, "When I read what women are doing for themselves in the medical profession in China, Japan, etc., I have often regretted that our women in Egypt are so backward."

May this not be the beginning of the solution of the difficult problem of securing women doctors to minister to the needs of our poor Moslem sisters in Egypt? If we take these two young women as an earnest of what the college is to do for Egypt, may we not thank God with full hearts that we have such an institution connected with our mission and with our church, and may it not answer all those who are asking, even in this century, as they did in the days of Mary Lyon, "Is not this higher education a waste?" The old arguments which she had to use and the old objections which she had to meet, have a strangely familiar sound, even after the lapse of so many years.

To the objection that Egyptian girls do not need this higher intellectual training, one feels like quoting Cushman K. Davis, who says, "The men who have achieved success are the men who have worked, read, thought, more than was *absolutely necessary;* who have not been content with knowledge sufficient for present need, but who have sought additional knowledge and stored it away for the emergency reserve. *It is the superfluous labor that equips a man for everything that counts most in life.*"

Our land of Egypt is crying out for leaders—women to lead in everything, as writers—to influence through literature; as doctors—to minister to the countless Moslem women who cannot as yet be allowed out of the harem; as nurses; as good mothers; as real homemakers; as evangelistic superintendents; as teachers. In order to be leaders they must have mature, well-trained minds and hearts, and this training they secure in the college. All the collateral advantages of going to college they need too. Some of these things are mentioned by Alice Freeman Palmer in a strong address, "Why Go to College?" They need happiness, health, friendship, ideals of personal character, permanent interests, an avocation as well as a vocation, love of great literature, enlarged conceptions of the Christian Religion, and most of all, our wealthy favored class of young women, those who make up the most of our attendance at the college need to have their lives put to the *supreme test, Consecrated Serviceableness.* They need to be taught how to serve Christ and their fellowmen, to see the beauty and joy in a life of service. The Cairo Girls' College is yet in her infancy, having just passed her *fourth* birthday. Her very youth shows us how far Egypt is behind other Eastern nations in this matter of higher education for women.



Mariam was reared in a Moslem "harim" and was never allowed to attend school or know anything of the outside world until her brother, a convert to Christianity, brought her to the Boarding School. She has endured many hardships for Christ but through it all remains a firm Christian.

We can trace Japan's rapid rise from her interest in the education of her women. For many years there have been at least two Christian colleges for women in Japan. In 1901 the Women's University was formally opened and now has about eleven hundred students. The Japanese government was so much interested in the education of girls that as early as 1872 they sent five girls over to America to receive college training, and scores have come since. The Women's University of Japan is under the government but in 1911, a committee of twenty-five members connected with the Educational Committee of the Edinburgh Conference met and resolved "That a *Christian* University for Women in Japan is an imperative necessity."

India has had her higher educational work for women for more than twenty years. Those who attended the Ecumenical Conference in New York in 1900 will remember the wonderful address given by Miss Singh, a graduate of the Lucknow College for women. It was of this fine young woman that ex-President Harrison said, "Had I a million dollars to invest in missions and that amount resulted in the conversion and education of but this one woman, I would consider the money well spent." Even China—New China—made from the melted old China, has her institutions of higher education for women.

College education for women in Egypt today is a pressing and present need. We must no longer say, "Accept conditions as they are" but make new conditions, remembering that "who waits to have his task marked out shall die and leave his errand unfulfilled," or that other word from One mightier than Lowell—"Thou shalt hear a voice saying unto thee, 'This is the way, walk ye in it when thou turnest to the right hand or the left.'" We shall be sure of guidance if we go straight forward in the fear of the Lord.

If Egypt is to hold her own with other Eastern nations, if she is to make use of the great opportunity God has placed within her hand, the Cairo Girls' College must be upheld by the church. It thrills one and almost overwhelms one with a sense of the magnitude and responsibility of the work, as one looks into the faces of the nearly four hundred pupils of the College; girls from Egyptian homes of wealth and culture and influence; daughters of pashas, of beys, of high officials, even young women with the proud title of *princess.*

When one sees the possibilities of getting behind the throne of Egypt, of influencing the government of Constantinople, of even "storming Mecca itself" through these girls and young women, one feels that no effort should be spared to win them to a living faith in the religion of Christ in whom all the nations of the East shall be blest.

Here is an opportunity for large service of eternal value for the church. We believe that the women of our church, yes, that the whole membership of the church would not willingly place its representatives in the college in "Egyptian bondage" and as in the days of yore, ask them to "make bricks without straw."

We believe when the situation is known, additional grounds and buildings will be secured, a chapel will be built to gather in the student body to hear the Word; funds will be placed at the command of the college so that the course of study may be carried to whatever point of advancement the situation makes necessary; and most important of all, a teaching force of thoroughly trained Christian women secured for the college will be given such opportunities of refreshment of body, mind and spirit that they will be strong and clear visioned to carry out the magnificent task assigned them.

Who among God's own people will interpret this dream—not of a Pharoah—but of humble workers for Christ in the Nile Valley and help it to come true?

THE "ZAR" OR CASTING OUT OF DEVILS.

By Anna Y. Thompson, Cairo, Egypt.

SINCE THE early ages, people in Egypt seem to have had strong beliefs in evil spirits and their influence, and one of their arts is how to appease them, or get their good offices.

Moses had his experiences with the wise men of Pharaoh, and his sorcerers and magicians, and their enchantments. The many amulets and charms which are found in the museum, testify to the general belief in early times, and anyone visiting the homes in Egypt can see over the doors now or on the children or grown people, many objects which are used to prevent the effects of the evil eye. This custom is so common that it is general among Copts and Moslems. The casting out of the evil spirits is still common, generally those possessed being women, but men and children are also tormented by them. This possession is called "zar," though the meaning of the word is uncertain, some scholars saying it is a foreign word. I asked a Moslem man what the word meant and he said it means, the evil spirit visited a person. One of the Bible women who knows all the details of the ceremonies said it means that the spirits had come from below and clothed the person.

There are evil spirits of different kinds, male and female, Coptic, heathen, and Mohammedan, and different kinds of rites and charms are used for them, according to their origin. The person who casts out the spirits is called *Sheikha* and it is she who determines what kind of spirit is in possession of the person. She takes the head kerchief of the afflicted one and puts it under her pillow, and the *Sheikh* or *mashayikh,* evil spirit or spirits who appear to her during the night, are those who are making the trouble. Yawning and lassitude go with possession, also palpitation, a stinging sensation, and sometimes rheumatism and nausea.

In the case of Coptic women, I have known two women who could not bear the reading of the Bible before them, as it would bring on an epileptic fit.

There are certain houses or tombs where spirits are cast out, or appeased, but generally the ceremony is carried out in the person's house. After the amount of pay is agreed upon with the *Sheikha,* a day is set, and all the friends who are possessed with the *same kind* of demon, are invited to attend, and assist in the festivities.

The first thing after the women have all bathed and dressed in white garments, is to place a small high table in the middle of the room, and then set a large copper tray on it. Different kinds of nuts were placed around the outer edge, (in the house we visited last Autumn). Then parched chick peas, sesame seed, parsley, coffee in a paper package, two heads of sugar, two bowls of sour milk, two pieces of soap, a plate of oranges, one of feast cakes, another of Turkish delight, candy and sugared nuts, cucumbers and apples, all of which were covered over with a piece of red tarlatan. Three small candles (an uneven number) were brought, and two large ones were placed on the floor in tin stands. These were all lighted, and the young woman began to dress for the performances which cast out the Soudanese devils, the kind this woman was afflicted with. She dressed in white cotton garments, with others, was arrayed with blue and white Sudan charms, silver chains, anklets, bracelets, etc., which had on them cowries or shells, which rattled. One woman said to me, "All these are a redemption for us."

Then the *Sheikha* and her women began to get their musical instruments ready by heating them over a few burning coals in a little earthenware brazier. They had two *durabukka* drums, two drums the shape of sieves, and one barrel drum. The demon in one of the family is a Christian, and the possessed woman boastingly showed me the silver cross and crucifix which keep him quiet. She would suffer if she were to remove these. She also wears a silver medallion with bells on it, and silver rings on each finger, one of which had a cross on it. Her child of eight years danced also when the drums beat.

The performance began when the patient was seated on the floor, the *Sheikha* drumming vigorously and chanting over her head. One elderly relative who was standing began to sway back and forth, and was followed by the patient and others. After a period of rest, during which some smoked cigarettes, the patient was told to rise, and the *Sheikha* held her head, then each hand, the hem of her dress, and each foot, over the incense which had been burned first before the eatables on the tray. Ten or fifteen others had the incense treatment in the same way. This was after the *Sheikha* had called on all the *mashayikh* or demons, and had repeated the Fatha about five times, during which the drums played and all the company chanted; at a given signal on the drums each woman covered her face with a white cheese cloth veil. The patient began swaying and contorting her body as she went slowly around the table, followed by others. When a performer was too vigorous, an onlooker would take a little flour or salt and sprinkle it over her head, following her around the circle as they danced or swayed around the table in the center to prevent her falling. In the midst of all the din, some of the women gave the joy cry. Two white hens and a cock, which were to be sacrificed the next day, were brought in and flew about the room. The patient at last sank down panting, and the *Sheikha* took a large mouthful from a bottle of rose water and spatted it with force over each performer.

The flour and other things are intended to make peace between the patient and the *Asyad* (demons). "Do not be angry with us, we will do all we can," the performers say. At the beginning of these incantations, the *Sheikha,* with the incense in her hand, and all the others standing around the table, repeated the Fatha, which is, "Praise be to God, the Lord of all creatures; the most merciful, the King of the day of judgment. Thee do we worship, and of Thee do we beg assistance. Direct us in the right way, in the way of those to whom Thou hast been gracious; not of those against whom Thou art incensed, nor of those who go astray." After this she repeated alone, "To those who belong to the house of God, may they have mercy on you by their favor, and we ask of you pardon, O, Asyad. Have pity on us and on her in whom ye are, and forgive her with all forgiveness, because those who forgive, died pious. Forgive, forgive in the right of the prophet (hak-en-nebi), upon him be prayers and peace."

The second round was in the name of others. After the Fatha, "To those who are of the house of God, the people of Jiddah, and Mecca, and the Arabs, by the right of the Prophet Mohammed, upon him be prayers and peace."

The Fatha.

"To the mashayikh, Ahmed the Soudanese, all of them, Sayyidi Amr, and Sayyedi Ahmed Zeidam."

The Fatha.

"To the mashayikh of the convent, all of them, and Amir Tadrus and all of those about him, and those who belong to the convent." (Coptic).

The Fatha.

"To the four angels, and the wullayi, and Mamah, and Rumatu, and all the mashayikh."

The Fatha.

"To those in the sea (or river), Lady Safina swimming in the river, and those of her household, and all those who belong to her."

The Fatha.

"To Merri, the father of Abbassi, and sheikh-el-Arab, the Seyyid-el-Bedawi and Madbouli, and all the honored mashayikh. Come all, by the right of the Prophet, upon him be prayers and peace."

After the first round the *Sheikha* put incense on the coals in the brazier, and with varied voices and gestures called on these personages to appear, the standing company joining in a low voice in the Fatha. Then the incense was waved over the different articles on the table, then before the patient, the *Sheikha* inclining the head of the woman toward the incense, afterwards her hands, feet, etc., and thus for all who wished it.

We left at the end of the third round, but returned when they were in the middle of the tenth round. Some new women had taken the places of those who had become tired and who now sat chatting. One of the new performers was a former pupil in one of our schools. About 9:30 o'clock a policeman knocked at the door, with the local watchman, and inquired into the affair, while two women were performing the native dance to the music of the drums. The family had not obtained permission from the government, because, as the man of the house said, "it was a small thing, not worthy of a permit. The policeman merely wanted something to eat."

We took our departure about this time, as I had heard that the government was trying to suppress the Zar. The women expected to keep up their feats most of the night, then kill the chickens in the middle of the following morning. As that was the Sabbath, we did not see the sacrifice nor the drinking of the blood and the sprinkling of it on the white garments and hands and feet of the patient. I have never been present when the patient has the sheep sacrifice, on which she rides before it is slaughtered.

The whole scene was very weird and it made such an impression on one of our ladies she could scarcely sleep for two nights. It makes one feel the need there is for the gospel message, to free them from the power of the evil one and his demons. "Thanks be unto God who giveth us the victory through Jesus Christ our Lord."

It is an awful slavery to feel that one is under the influence of a demon. It is very expensive to make the ceremonies connected with casting out devils and sometimes the devil asks for various things, ornaments, jewelry, new dresses, etc.

Christ gave His disciples and the seventy power to cast out devils, but the disciples failed at one time, and so asked Him the reason. I have had at different times the feeling that we might possibly have this power, if we fulfilled the conditions, a life of faith, of prayer, and rigid self-denial.

N. B.—The family where the "Zar" ceremonies were held are rather nice people. The small girl mentioned as dancing or performing the "Zikr" is now in our Faggala school doing pretty well.

THE EXTENT AND INFLUENCE OF THE "ZAR."

The "Zar" seems to be unknown in all Moslem lands except Arabia, Egypt, and the Soudan; and there the Zar is as much a part of the life of the women as tobacco or the golden embroidery of her trousers. The belief in the *Sheikha* is by no means limited to the lower classes. Not long ago there was in Cairo the most splendid funeral that had taken place for years—that of an Egyptian princess of the highest rank. She had attained a great age and was naturally weak and feeble, but in addition to the doctor in attendance the ladies of the hareem insisted that a Zar exorcism be held, which took place about a fortnight before she died. The following account was given by an eye witness:

"In the evening three black *'ostas* and their slaves appeared. All furniture had been removed from the large room, and the sick princess in the adjoining room was placed upright, supported by pillows. The preparations had occupied the whole day, and in each room of the palace incense burned. While outside visitors were forbidden, all the Moslem slaves and servants assembled in the hareem. The room contained only a native stove, on which incense was burning. Three *Sheikhas* were invited who wore heavy silk of different colors, specially purchased for the occasion, and on their heads were tarbushes (caps) covered with gold. They received about five hundred dollars for their performances. Alternately they danced around the fire, and then sat down, beating their drums and howling. After a short time, the most important bowed over the fire and spoke mysterious words into it, while two others approached the bed of the princess and touched and softly rubbed her face, arms and back. Finally the leader spoke in a deep masculine voice ('like the roaring of a lion,' as the eye witness described it), and the Arabic words were translated into Turkish for the princess, something as follows: 'I am a Zar (evil spirit) indeed, and I have possessed the princess for the past thirty-five years, but now I announce myself and I shall leave the princess that she may be well again.'

"Two of the *Sheikhas* left the room and spoke together in low voices in the large room for a short time, after which they returned and in changed soft tones announced that the spirit had left, and congratulated the princess. Then throwing off their silk dresses, they fell down on the rugs in nervous paroxysms, while the hareem stood by in reverent enthusiasm. When they left the house all the slaves of delicate health tried to touch them, and they touched their foreheads and murmured blessings over them. There was no sacrifice in the palace, but the next evening the favorite friend of the princess, her black slave, who had not left the hareem for years, went away in a carriage and did not return until the morning. Probably she went to attend the sacrifice at the house of the *Sheikha* or elsewhere. It must be mentioned that when the doctor paid his visit to his patient the following day, he found her worse than before, and immediately asked what had happened, receiving no reply, of course. One young relative, a well educated lady with European education, wept bitterly during the performances because she pitied the poor old princess, and clearly saw that such treatment could only add to her sufferings. But she was powerless against the will of all the others."

An extract from an article in The Moslem World, Vol. III, No. 3, on the ZAR IN EGYPT

A PROBLEM CREATED BY THE CONVERT FROM ISLAM.

By Mrs. T. J. Finney, Alexandria, Egypt.

TO THE Christian worker in Moslem lands it gives unspeakable joy to stand aside and see how God, in these latter days, is working by His spirit in these lands. The whole Moslem world, which a very short time ago, was sitting so self-satisfiedly upon its pedestal, is shaken, stirred to its very foundation; stirred to fear that, after all, there may be danger from this Christianity which it has so long despised; stirred to greater fanaticism, yes; stirred to greater opposition to Christianity, yes; but stirred, thank God, to thinking and stirred to self defense. Nothing but the spirit of the living God could have wrought this wonderful change.

In Egypt, the part of the Islamic world about which we are directly concerned, here and there, all over the country, there are rising up those whose hearts are crying out for truth. "We want to know the *truth!*" is the cry. Sometimes without any human agency the soul is touched and sometimes it is a chance word spoken by a missionary or a Christian worker, a chance invitation into a meeting, sometimes a Bible bought, or, as is often the case, the holy living of one of God's children; but, whatever the means, it is recognizable as God's way with the man.

What is the reason of this change? I do not know, but I know that during all the preceding centuries, down until a few years ago, the whole Christian world was asleep on the subject of Islam, as if it were impregnable, and I know that now, in the last ten years say, there are those in different parts of the Christian world who have awakened to this apparent menace to our faith and are stirring themselves up to lay hold on God for the downfall of this great evil. Heretofore the dividing line between the Moslem and the Christian worlds has been very straight. Each is a world of its own with no points of contact in a religious way. Many so-called Christians have turned Moslem but Islam has been careful to see to it that it has been a complete turning.

What is the first step to be taken when a Moslem's heart is touched and he starts out to seek Truth? He comes to a Christian teacher and together they sit down to find it from God's own word to man. It is not long, if he be a real seeker, till his heart is touched. Quoting real instances, he says, "Why I never knew the Christian religion was like this!" "I see that these words are words of *life,* they speak to my soul!" and he becomes a believer in Christ, the Son of God. That One, Whose name he had hitherto most despised, has become his salvation. And what next? As soon as it is known that he is merely coming to the home of the Christian teacher he is a marked man, and then, when he has answered the question, "Are you Moslem or Christian?" with "I am a Christian" it is the end of all things for him in his old world. It means absolute abandonment by those nearest and dearest to him in this world. Happy is the man whose wife, or one of whose wives, will cling to him in this hour of trial.

When a Moslem becomes a Christian there are two things necessary for him—Fellowship and Sustenance. Later on, when greater numbers have come over into Christianity, the former of these will be easier, but we have to do, at present, with present conditions. The man is utterly cast off from all his former friends. The native Christians have, for many centuries, had to bear so much arrogance, insolence and suppression from their Moslem neighbors, that they have come to regard them as outside of the mercy of Christ, that the Christian religion is not for the Moslem. So much hatred has existed between them that not only the nominal, but the real Christian, finds it extremely difficult to believe him to be sincere. He looks upon him with suspicion and thus withholds from him the real fellowship which the newly converted one craves and has a right to expect. A Coptic Christian said, "This hatred is born in us, it is in our blood." It will be seen, therefore, that to unite these two races, into a perfectly harmonious working church is not an easy thing to do. It is sad that this is so and it is one of the greatest tasks of the missionary to get the feeling changed. For this also we will have to depend wholly on the spirit of God.

The matter of sustenance, however, is perhaps the greatest problem of all, because it is the problem of existence itself. The step the convert has taken insures him the loss of all he possesses, even though he may have been living at ease in his own house or upon his own lands. Why! may not a man retain his own personal property? I reply that, in a land where the patriarchal family system prevails, a man seldom owns property alone. It is his in connection with his brothers, sisters, or with some of his relations and they can easily see to it that it is not disconnected or sold, for, to do this, their consent must be obtained. If property should be his outright or he should have an inherited income it is made most difficult to realize anything from it. The usual thing is that every thing goes—furniture, clothing, even his wife, and, as frequently happens, he has to flee for his life.

The man who is on a salary is the one with whom we most frequently have to deal. In a population of eleven millions of people, ten millions are Moslems. It follows, then, that the great number of employers are Moslems. The following cases are representative: A few weeks ago two young Moslems came to the missionary to be taught Christianity. The power of the Gospel soon laid hold of their hearts and they believed to salvation. The manager of the factory in which they were employed heard of their defection and they were summoned to his office. "Are you Christian or Moslem?" "We are Christians," they confessed. Without another word he paid them their wages and sent them out. The owner of the factory was of a Christian race but he could not interfere with his manager and make trouble among his employees, he said.

A few years ago a young Moslem was converted. From three successive positions he was turned away as soon as it was known that he had turned Christian. After that, month after month, he searched in vain for employment, aided in every possible way by the missionary. "Yes, there is a vacancy but we cannot risk arousing the fanaticism of our employees, it would cause trouble to take him on." This reply was universal, not from Egyptian only but from Englishmen as well. Meanwhile what was to become of the wife and little ones?

Three months ago a young Moslem was baptized. At first his father made no objection, saying that he was of age and could choose for himself. Soon the father's friends stirred him up and he became beside himself with rage, making the young man's life miserable indeed. Happily, in this case, the Spirit who is working in the land, interposed and now, in a most marvelous way, the father and a number of his bigoted friends have been brought to sit quietly down twice a week to the study of the word.

Three months ago three young men were led first into the Mission Bookshop, then into a meeting for prayer where the missionary invited them to his house. After two or three visits they said, "If we go on with this study we are bound to become Christians, then what are you going to do with us?"

This is the problem, "What are we going to do with them?" It must be kept in mind that this is the Orient where Western thrift and enterprise are unknown. It has never occurred to a man that he can turn his hand to something else than that which he has learned or to which he has been brought up, and men's minds and social conditions are not changed in a day.

If circumstances following conversion are so hard for men, what must they be for helpless women and girls? The ordinary avenues of self-support for women in Western lands are non-existent in the Orient, while domestic service in Moslem homes means insult and quick loss of character.

A young Moslem girl of eleven or twelve was in a Mission boarding school for eight months. During that time she became a staunch little Christian. When she returned to the home of her Moslem uncle it was thought that the easiest and most effective way to banish all Christian contamination from her mind was marriage to a Moslem. Accordingly a young man was selected. She refused to be married. Another and another was proposed with the same result. Finally it was determined that she should marry the uncle's son, but, on the very day of the betrothal, which amounts almost to a marriage, she ran away saying she could not marry a Moslem. She knew that it meant being shut up in the harem, shut off from all possible Christian help, with the fear always hanging over her that another wife might be brought in at any moment. When she was discovered and brought back her jewelry and all her pretty clothes were taken from her, she received severe personal chastisement and was sent away to another relative. Strangely enough her mother befriended her and shared in her severe persecution. The two years that followed were years of severest trial, but she remained firm. When another final attempt was made to marry her the missionaries said, "If they stand this test without promise from us of future help they will be worthy of trust and assistance." Again they ran away and again went back to the chastisement which was certain. They counted this bodily suffering as nothing, and, as they went back, their faces were beaming with joy because the girl had not been overtaken and taken back. "Even unto death, if need be," she said.

What are we going to do with them? That is the problem. Before outright conversion and confession there can be no two opinions because of the lure of the loaves and fishes, but after they have entered, with us, into the fellowship of the sufferings of Christ what then? Is it our gospel that we help our brothers, under all conditions, only in spiritual ways? That every one must learn to shift for himself? Or is our tenet the better sounding one "Step out on the promises and God will provide. Shall not our Lord who has saved from eternal death provide for the body without any help from us?" Are the missionaries themselves and the church at home ready to unite with them in this broad venture of faith? It is beautiful to think that every penny we give to missions and every scrap of the missionary's effort will be devoted to the spiritual need but what are we going to do with these who were in our Master's mind when He said to us, "Whoso hath this world's goods and seeth his brother have need and shutteth his bowels of compassion from him how dwelleth the love of God in him. My little children let us not love in word, neither in tongue, but in deed and in truth."

I used to think that the words of Christ concerning the loving of father and mother more than Me and leaving houses and lands for My sake, were meant preeminently for missionaries and missionaries' children but now I know that they were meant to be living comfort and joy for those to whom we go.

It is a tremendously serious thing to come into a country and pull down all the foundations of the faith of its people, with all that it means of estrangement and suffering. Were it not for the last command of our Lord we could have no right or sanction for doing such a serious thing, but there are the words and we must obey. But what are we going to do with them?

How has it happened that in this twentieth century, when learning has its full sway, when the minds of men have been emancipated from so many forms of error, and when such numbers of the children of men have learned the power of the resurrected Son of God, more than two hundred millions of people are still held in the thrall of the religion established by the son of the Arabian desert? This is the more strange because swift engines are ready to carry messengers to every part of the earth where this religion is held. It must be that there are problems not yet realized and grappled with by those whose religion is a divine one and who have at their command a power which is greater than all the powers of the evil one.

Islam is stirred up to crush this propaganda by *any* means. Oh, I implore you, men and women of the church, to go to your knees in overcoming faith that God will lead in this supreme hour!

SOME TANTA HOSPITAL PATIENTS OF THE PAST YEAR.

BY MRS. A. F. GRANT, TANTA, EGYPT.

IF ONE has a message, it is bound to be heard by someone. I am hoping for much more for our message. Will those who read it tell to others? More than this—will they *talk* about it until results come in the form of *activity?* We are waiting for the promise of the Father.

Would that this article were written by a nurse; by one who has seen *all* of the patients in the hospital during the past year. I am only the doctor's wife, a busy Martha, scarce able to discern, many times, the better part.

A year ago today we entered Tanta to share with others the work of ministering to the needy ones. Many have come and gone, some rejoicing in new found bodily health, others with the greater blessing, a new found hope for the soul, while not a few have gone, even as they came bodily, and with no hope for it or the soul. Because they were ill they came, each and every one. And because they know not the Great Healer we are here to help show them through their infirmities One who taketh away the sin of the world. How imperfectly we fulfil the calling, our dear Lord knows.

It is encouraging, after one of them has gone away better in body, even, to find that he sends another of his own family, even though Moslem, to the hospital for treatment. This was true of the first male Moslem patient. He came with pneumonia and was placed in a private room, the only one vacant; there he received attention by night as well as by day from a *lady nurse* much to his surprise. He plainly showed his wonder that he, a man, should receive gentle care through the long weary nights by a woman instead of only a servant. He recovered, and now, weeks after, his sister has been sent here by him to a male doctor. Another, a poor woman, blind old Sakeena, (translated knife) came to have her eyes treated. She could see a trifle only, and was much hurt if anyone said she was blind. A Moslem, she resented the daily teaching of the Word. But we rejoiced to find, little by little, she softened and finally could not get too close to the teacher to catch and learn all she could, confessing to the entrance of the Light into her soul, which we could even see lighting up her poor old face with joy. She begged to be taken to the kaneesa (church), and after being fitted out with a neat black garment by one of our American nurses, which was made with all speed and willingness by our faithful Moslem washwoman, she was taken—to her great joy. Today she has come back to see the hakim (doctor) and brought a present; some eggs, a few rolls of her cheese, and scraps of dry bread—a big offering from her, and I am sure it equals the widow's mite in the estimation of her Saviour. She is coming again tomorrow, and I am anticipating a visit with her. We shall sing together some of the Psalms she used to sing with us last winter.

Will it be monotonous to you to hear of Hadieh? She also was displeased when the time came for the daily exposition of the Word. She also relented, and expressed a desire to learn more. She also came today and told those who were sitting with her waiting for the doctor, that she would like to become a Christian. The little boy who attends the two cows said, "If you become a *Nassara* I want to be one also." I wish you could hear the little lad singing snatches of the Psalms as he takes the buffalo to the water wheel to turn it for irrigating the garden.

Do *all* the patients do as those just mentioned? Oh, not at all! Only a few! Well, is it worth while to expend thousands of dollars on buildings, furnishings, and missionaries for a few souls to find the way to our God? For an answer, look at Luke 15, 7 and 10.

It is encouraging to find that the prejudice of women against coming to a man doctor is really less than when we came. Many have asked and waited for Dr. Anna Watson's long expected return, but are, from necessity perhaps, now coming quite freely and willingly. With great anticipation we are watching the building of the hospital. When we can enter both sexes and there will be no turning away for want of room, we expect a double blessing. What a wonderful undertaking our Women's Board are shouldering! They surely are living the example set by Him, Who came not to be ministered unto but to minister.

In closing allow me to interest you in one or two more examples worthy of your kind help, sympathy and prayers. One day a child about eight years old was brought in for examination. She was all bruised and sore. She had been beaten by a cruel father. She recovered. Once again she was brought with the same conditions, and again she recovered. A third time she was brought. This time bruised and bleeding in the face and body as well. She did not get better—but was carried home to die. Does that father and many another need Christ's love? A Bible reader of our Egyptian Protestant church brought his eight months old child with eyes all scarred by disease, *a month too late to save the sight.* Have our *Christians* had enough teaching and training yet?

*In picture number three is little Skander who was under treatment many weeks and learned much of the true religion which he should have known before, being from a "Christian" home, but alas! how little of it many of them know. This little fellow greedily kept any bright picture or toy that was given him. We often go on a hunt for "something" to make some such child contented to stay with us. Have you any cast off attractions for "such as these?" The other chap is Mahmud, the boy who cares for the cows, and the man is Skander's brother. Picture number six shows Sakeena (with white head handkerchief). The baby is one whose mother left it to our tender mercies.

*(See illustrations of Tanta after page 160).

TEACHER OF THE ARABIC LANGUAGE FOR MISSIONARIES.
His walls are decorated with pictures of his pupils—our missionaries.

EGYPTIAN SUDAN.

WHERE ISLAM MEETS PAGANISM IN THE SUDAN.

BY REV. J. K. GIFFEN, D. D., KHARTUM. (HOME ON FURLOUGH.)

THE SUDAN has no distinct geographical lines. Even those which bound that vast territory are vaguely drawn. In certain parts—as in Northern Sudan and along the great streams, where the people are more or less accessible—the power of government is more or less dominant; but even here the influence of organized control shades off from center to circumference where it is almost nothing.

It is difficult, indeed, to persuade savage or half savage races to any sort of allegience to a government where its chief function is the collection of an annual tax. This difficulty becomes all the greater when rule is enforced by an alien race and whose religion is that of the hated Nazarene. The dominant political power in the Sudan, is that of Great Britian; the dominant religious power is that of the prophet of Islam. But there are great sections where neither of these have any very positive influence, and these sections are, in a general way, all pagan.

It is no easy matter to describe a line where the Moslem meets pagan, for after all it is no line, but a broad section of the great Sudan. Speaking generally, we may describe the people of North Sudan as Moslem, and the people of the South Sudan as pagan. In religion there is that shading off from the rabid, bigoted and uncompromising Mohammedan, to the equally ignorant, prejudiced, but, perhaps, less antagonistic pagan or heathen.

The color line is even less distinct. The mixing of the races has been so thorough that there is really no line, although at the two extremes there is a marked difference in color and feature. As one travels from the north straight into Khartum—the Capital of the Sudan—one is hardly conscious of any domiant feature, color or religion, and then so thoroughly mixed becomes the whole that it is almost bewildering.

Islam came into the Sudan from the East, and thence worked North, and South and West, and it might not be far wrong to say that black became the *dominant* color, no matter what the race or religion. In the United States we are accustomed to think that so long as there is a drop of black blood in the veins of any man, that man is a Negro. But in the Sudan, so long as there is a drop of Arab blood in a man's veins, that man is an Arab and therefore a Moslem.

The Arab, being Moslem, is a polygamist, and thus all the war prizes of the conquering people soon became mothers of their children. And thus all color lines and race distinctions were broken down; but added to the severity of the tropical sun, the constant mingling of the black blood and the white, black has become the all pervading color. But notwithstanding the mingling of race and tribe, the Arab has kept his religious faith, which he has not failed to stamp on the people of the country wherever he goes.

Now generalizing, we are accustomed to speak of the North Sudan—that is from Wadi Halfa, on the North, to about 200 miles south of Khartum—as being muslim, and all south of that point as being pagan. But this is not quite correct, for since the Mahdi's time (1881-1889) there are several thousand pagans, who were brought to the political center during those years of the Mahdi's reign and the reign of his successor—the Khalifa—that are still pagan, although the greater number of them have become Mohammedan, and even those who have not are being rapidly absorbed into the great hosts of Islam. Nor is it correct any longer to think of all the black people to the South as remaining purely pagan, for they *are not*. The influence of Mohammedanism is evident far into the interior.

The great rivers of the Nile Valley flow together and mingle their multi-colored waters into one stream, given the name, "Egyptian Nile." Like this, but flowing in the opposite direction, is a stream of multi-colored humanity. The great water-ways have always helped the migration of races, and the lax morality and easy acceptance of the Moslem idea, help forward the intermingling of the races. Formerly the rivers made it possible for the Arab slave-trader and hunter, to prosecute his nefarious traffic. Today the Arab uses these same rivers for a scarcely less ruinous traffic in commerce.

We often have read and heard of the missionaries of Islam penetrating into the heart of Africa. It may be there are some such, but I have never met with any. There are those who accomplish much in the propagation of Islam; but in the sense in which we are accustomed to use the word "missionary," as one sent to propagate a religion and teach a religious faith, I have never met with them. The Arab trader is the Moslem missionary and a very effective one he is. There is, too, a cunning and subtility about their dealings and an insistance in their methods that bring results for Islam.

The trader, in this Egyptian Sudan, has every advantage of the Christian missionary, so far as the propagation of his religion is concerned. In the first place he carries to the people something that they want, something that seems a necessity to them, and for which they have something to give in exchange. The Moslem goes to the pagan as a trader, but in his own person he bears something that to the pagan seems superior. Then he has methods in his trading that break down all barriers, of race and religious prejudice if any existed, methods, of course, which could not be adopted or even considered by the Christian missionary. Trading, in itself, is legitimate enough as a means to an end, especially when dealing with pagan and the uncivilized. Our Sudan Government has seen fit to debar the Christian missionary from any use that might be made from trading, simply because they are missionaries, while at the same time affording facility to the Moslem trader to do his missionary work because *he is a trader*. The Christian missionary may *not* trade, by which means he could have access to and an influence over hundreds, because he *is* a missionary but the Moslem trader because he *is a trader* may propagate his religion with government protection and approval. This is not very logical, but it is the Government's logic, and is very effective in hindering the one and just as effective in helping the other.

The Arab trader meets the pagan on equal social grounds and thus places the Christian missionary at an unequal advantage. He comes into a community with the things coveted by the simple black man. He takes with him also his concubine and his black female servants.

He sets up a simple home life, so far as they know any home life. He takes from the Chief of the people a wife or a concubine and at once becomes related to the whole tribe. And, what is more to the point, they accept him in all that he is and all that he may represent—his race, his religion and his social life. He marries a whole tribe or family of a tribe, and the tribe marries him and accepts his religion. Of course, there is no change of heart, no reasonable or intelligent acceptance of doctrine, no reformation of life. But once they have become nominally Mohammedan, they are so much the farther removed from the influence of the Christian missionary.

GIVI—baptized name "Nedok."
Givi died last Spring not having confessed Christ openly. How many such there are; whose fault is it?

How different it must be with the Christian missionary. There is, of course, the same acknowledgement of a superior race; but the difference is so great that the black man finds himself hopelessly distant. He cannot expect to become the missionary's social equal, and the missionary holds out no such hope to him, and so it is that long years may be necessary to establish a good feeling or create an understanding, or to lead up to any sort of fellowship. Other years may go by before the truth revealed from heaven can be presented in such a way that the simple savage may comprehend it. The Christian missionary wishes to gain the life—the soul—and not the body of the black man. He can hope to gain this only by long and patient processes, of a reasoning and a faith and love born of God. "Precept upon precept, line upon line, here a little and there a little." There is no one who needs to be more patient, more constantly watchful than the missionary among such a people. Only a strong faith in God and His unfailing promises, and a belief that He meant all men everywhere to be saved—a certainty that one is doing God's work and therefore cannot fail in the final result—only this attitude toward the whole work can sustain the missionary in his apparently unequal task as in the race with Islam. I say, "Apparently unequal," for with God all things are possible.

*At Doleib Hill your missionaries labored and patiently waited for nearly eleven years, praying that God's grace and truth would work the miracle of a new life in the heart of some black person. It came and their faith and patience were justified. (*See page 163).

In the meantime, from these very same black pagan people, Islam is constantly making its converts, and working its blighting influence further and further into the heart of the pagan country.

The American Mission in the Sudan, along with the Church Missionary Society of London, has been placed along that broad, indefinite line where Islam meets paganism. The task set the mission, as one unit of God's mighty host to take the world for Christ, is one of the most difficult of any part of the great army of Christ. Distances are great, and in many places the population is small. Communication between the different parts of the country is often very difficult and tedious. The climate and disease make living for the missionary—if he is to maintain his health and efficiency—a matter of constant thought and care. The unwritten language of an uncivilized people, with a multitude of tribal changes and peculiarities, must be made a means to convey the truth to the pagan mind and heart. But there are none of these difficulties apparently so great as that of stemming the tide of Islam.

There was a time in the history of these people, when Islam met paganism in a physical combat. Those were the days when Islam was hunting black bodies and carrying them off into slavery. It was an unequal warfare for the Arab was the better equipped, being half civilized. The black man was driven back, and with the loss of territory, he lost hundreds of his brave men, and his women and children. But it is worthy of note that very few converts were made by force from the black people. But Islam comes today in a different guise. Not because Islam has changed, but because of changed conditions she has changed her outer garments. So it is not in conflict, not to carry away women and children into slavery down in Egypt, or over in Turkey or elsewhere; but it comes as a messenger of peace and good fellowship and so the poor pagan is unarmed and conquered.

Now we have been told that there are those who seem to think that "this work is not worth while," that "the job is too small," and "the population is too scattering," etc. We are told that these are the reasons given why we cannot secure a physician for Doleib Hill, and possibly with this added, that "the field does not afford opportunity," as compared with other fields, say down in Egypt, over in India or China. Now I think I have reason to feel somewhat skeptical of all these reasons as a ground and motive for not accepting a call to service at Doleib Hill. We have been needing a physician at that station especially, very badly, and we have been told that for reasons similar to the above young men have excused themselves. One cannot help wondering what sort of an opportunity is expected, or what sort of a call is loud enough to be heard. If it is to be measured in a test of endurance, of patience, of sacrifice and of Christian virtues and professional skill called for to meet every emergency, then without hesitancy the field is ample. If to be measured by the opportunity to practice each and all of these virtues, and gifted skill in meeting disease, there can be no complaint. Those who, in recent years, have been practicing at Doleib Hill, have found abundant opportunity. Mr. Tidrick, writing just shortly before his death, "I could spend all my time with the people who come to be treated," and yet he was not a physician. After all one can treat only so many, and, do our best, we can influence only a limited number. But if it is to be measured by the need, surely that is extreme. I know of no place elsewhere, certainly no place down in Egypt, where the need is at all measurable with that on the Sobat.

And finally if it is to be measured in the issue, in the result to be obtained, let no one despair or think disparagingly of the work. Sometimes a few lives, well trained and well disciplined, at a strategic point, are worth great numbers elsewhere. It is not only the people of the locality, or the people of the whole of the Sudan, but it is limited only by the millions in the interior.

As we have already mentioned, the mission is placed on the broad line where Islam and paganism meet, and where they intermingle. On the amount of life that is there invested, and the character of that life, depends largely the issues in Abyssinia and the regions beyond. If one is ambitious only to please God, if one is concerned for the Master's kingdom only, and what service he may render for humanity, if one seriously contemplates the investment of life where it will count for the most, but few places offer greater opportunities than the Sobat. The need is God's loudest call. It is not uncertain.

LINES FROM DIARY OF MISSIONARY ON SOBAT RIVER.

By T. A. Lambie, M. D.

February 12, 1914—Lincoln's birthday. We tried to get an early start away from Doleib Hill, but 4 p. m. was the best we could do. We are glad to have Rev. and Mrs. Oyler along with us. We sailed along for a mile and were brought to a stop by the steamer Egypt of the Sudan Irrigation Department. She is a fine, big steamer, made in Pittsburgh, Pa., and is the only American boat in these waters. The other government steamers are all English. She was tied up and the Irrigation Officials had a line across the Sobat measuring the current. We waited there for half an hour for them and two of them came aboard, friends of Rev. Oyler. At last they got under way and so did we, but I am sure they went farther than we did; for the wind dropped when we had come but two miles and we had to tie up for the night.

February 13—Oyler and I got off to try to get something for breakfast. We started up a gazelle when not more than 200 yards from the river and Oyler brought it down at his second shot. Breakfast at Mainam. Two Shilluk ladies (?) were having a word battle on the shore amid about a hundred onlookers. We thought it would be a good chance to preach a little but the ladies proved to be a greater attraction for the audience than we were, as they soon came to blows. We decided to try the next village, hoping we might have better attention. On the pathway to the next village we saw some cranes. Oyler said he would take the meeting and I could see if I could pick up some cranes. Managed to get four. Oyler had a good audience and I treated a number of sick before we moved on.

February 14—Saturday night. Arrived at Nejok about 5 p. m. We were hoping to get here for the Sabbath and so it turned out. This is the largest Shilluk village on the Sobat. Its chief is a very old man named Aleejok. He is, however, like the old servant in "As You Like It," "strong and as a lusty winter, frosty but kindly." He really seems to be a superior sort of Shilluk and has much power with his people.

February 15—Rev. Oyler spoke to over two hundred people here who heard him willingly. Oyler gets off and walks to any villages near the river so as to preach to the people. I had the privilege of speaking to some on the bank about Dives and Lazarus.

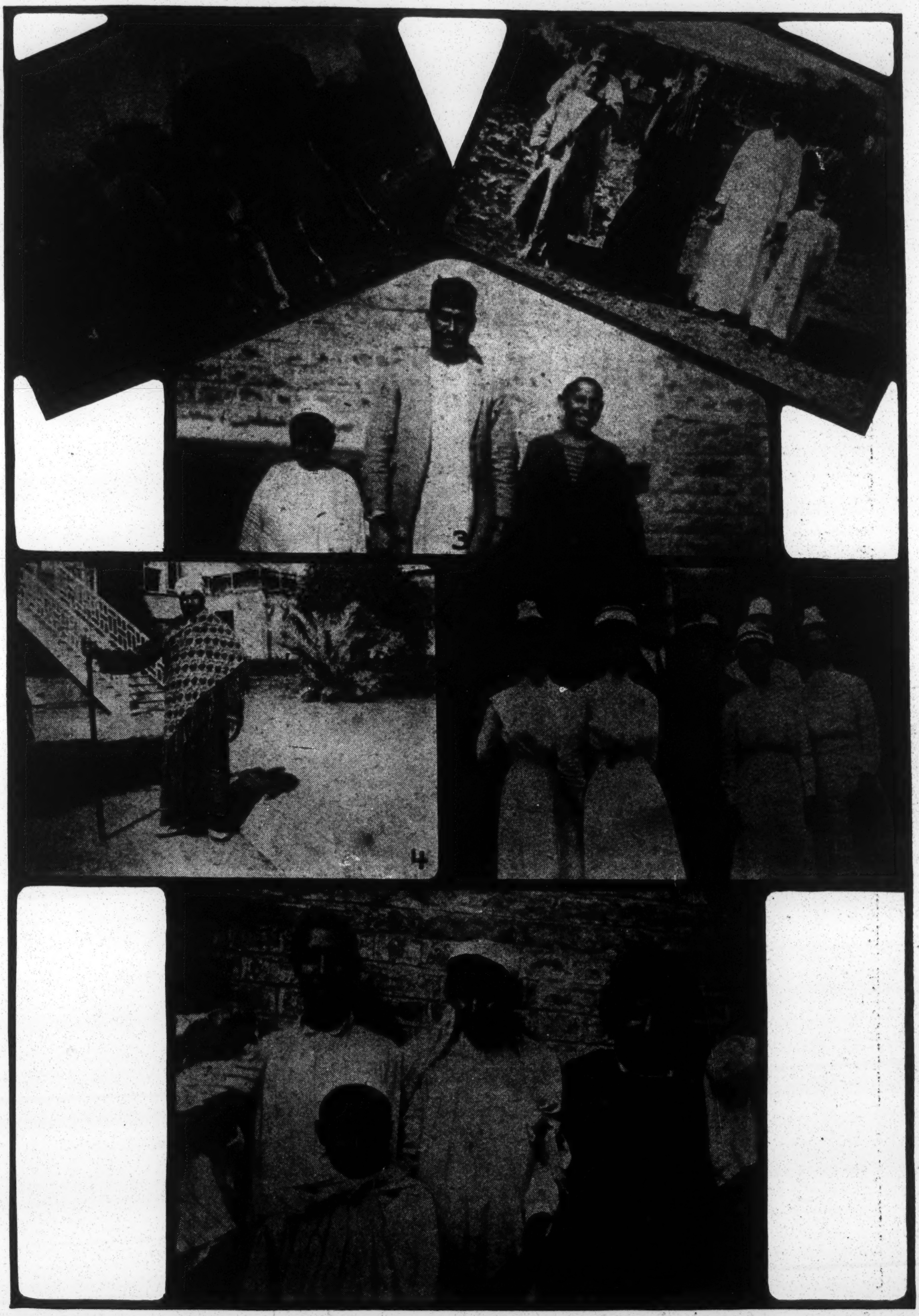
February 16—Got under way this morning and about noon we reached the beautiful palms at Nagdia. This is the last real Shilluk village on the Sobat. From here on for forty miles are the Nok Dinkas. There are at least 10,000 of them clustered on the river banks. It seems too bad that nothing has been done for them.

February 17 to 21—We have been all this time getting to Abwong which is only sixty miles above Doleib Hill. The river is exceptionally low this year and the sailors have to get out in the water and almost lift the boats over the shallows. The Dinka country is fine open grass land with a distant fringe of forest on the horizon. It is at least six feet above the highest water and this is a great advantage, for this Sobat plain is in an exceptionally high river, almost if not quite, inundated. Just now the river is so low that the banks look mountain high. There is no doubt about it that this country ought to have a mission station. The population is not nearly so large as at Nasser, but it is easily accessible from the river.

This morning we got off for guinea fowls as we had no meat. We walked five miles and got nothing and then as we were coming back, within half a mile of the boat we spied them. Thus it goes. We stuck again and as the sailors were towing the Evangel away from the sail boat it broke away, and the wind, which was quite fresh, blew us with considerable force across the river and on to the bank with a crash that broke several of the dishes in the cupboard. The women were a bit frightened but no harm done. Such things wouldn't happen if we had a small steam boat. Passed Abwong about 3 p. m. This is the police station. An English inspector lives here for a few months each year and the native police magistrate for most of the year. The government building isn't much to look at but anything is a relief from the monotony of the negroes' mud houses, tukkles, as they are called here.

February 22—Sabbath and Washington's birthday. We tied up last night just in sight of Abwong. As we were all seated on the top of the Evangel last night, we heard a dismal and long drawn out howl ending in a screech. It was quite close at hand and it was repeated in just an instant. It was a hyena and it must have been quite close. Immediately all the dogs of Abwong and vicinity awoke and they made the welkin ring. It sounded as if some of them had started in pursuit, at any rate we heard nothing more of the hyena. This morning a sailor caught a very peculiar fish. It was not more than a foot and a half long but the strange thing about it was that it could puff itself up, until it was considerably larger than a foot ball. The increase in size was all on the ventral side. The sailors said that these fish kill crocodiles after they have been swallowed. They puff themselves up in the crocodile's throat and choke them. We could not do any preaching here due to our ignorance of the language but Mr. Oyler gave us a little talk in the afternoon prayer meeting for ourselves. Of course we do not travel on Sabbath.

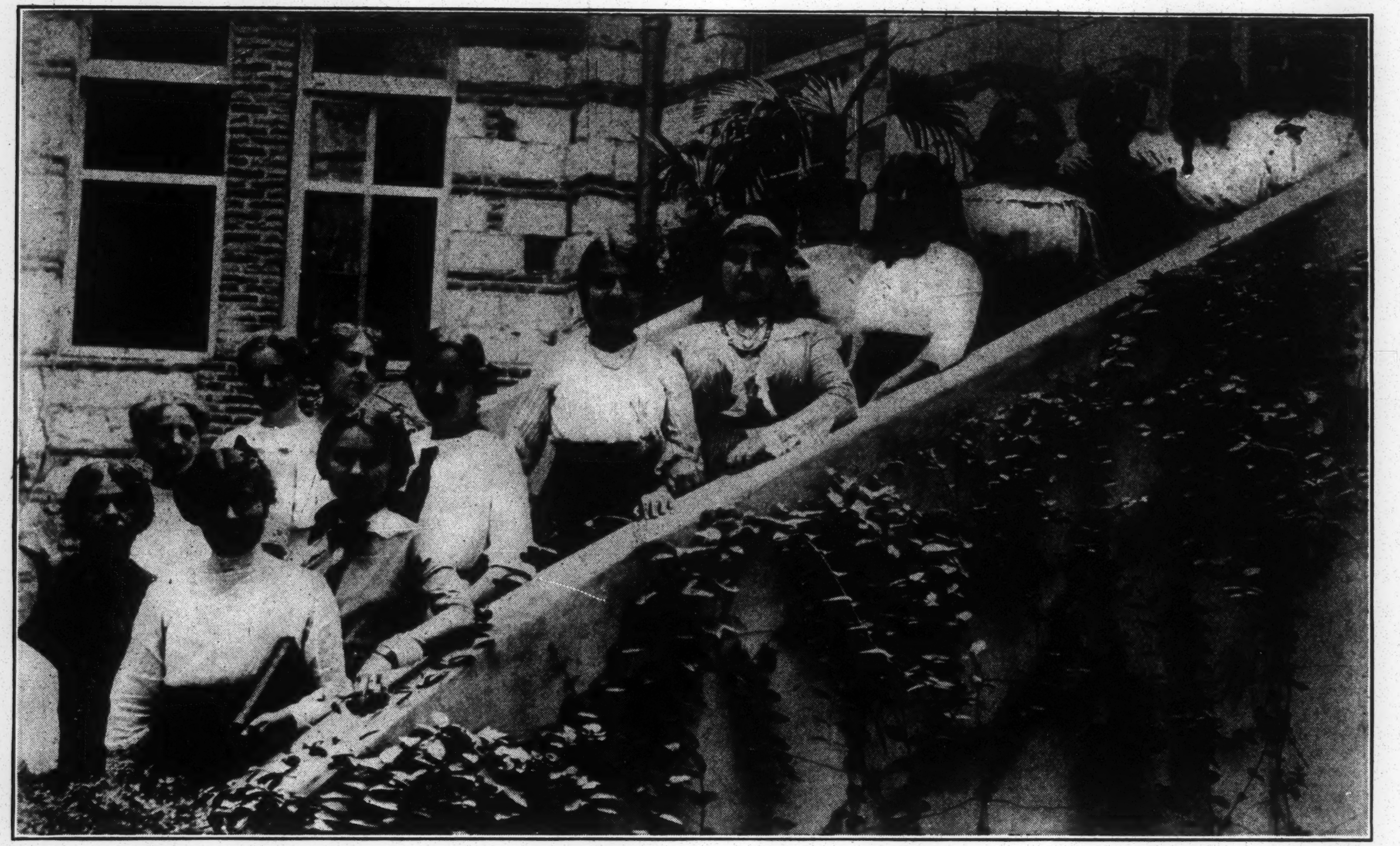
February 23—Strong north winds kept us tied up from 8 a. m. until afternoon. Mr. Oyler has two Shilluks along with him. Our whole force consists as follows: Minauer, captain and owner of large sailboat that is towing us to Nasser, and crew of eight men, Min-



DAILY LIFE AT TANTA HOSPITAL.

No. 1. Mahmoud and a two-year old buffalo. No. 2. Being taken; hospital in background. No. 3. Skander, Skander's brother and Mahmoud. No. 4. Our faithful night watch, Abd El Nebby. No. 5. Hospital staff. No. 6. Patients of the hospital.

(See article by Mrs. Grant, "Some Tanta Hospital Patients of the Past Year.")



FRUITS OF MISSIONS.
Girls of the eighth grade with several of their teachers at Alexandria.

auer's wife and her woman servant and Ruddy a small servant boy; small sail boat belonging to Nasser station and that brought us supplies, and three sailors, and their servant (everyone out here, no matter how poor, has to have his servant); the house boat Evangel with Rev. and Mrs. Oyler, Dr. and Mrs. Lambie, Wallace and Betty Lambie, aged 2 and 4 years, Gemudda, our Abyssinian cook, 2 Shilluks to serve as language teachers, one Nuer, Saleh, an Abyssinian we picked up in Khartum; he was without work and wanted to come to Nasser. I think I have gotten everyone in. No, I forgot Taiya, that's Mrs. Minauer's baby, she is only a few months old, too young to wear clothes anyhow.

This morning I went out to look for gazelle. Walked a long way and saw nothing until we reached a little group of trees. There were three little mounds under one tree. Gazelle, the boys said. (I had a Shulluk, the Nuer and two sailors with me). I made them all stay back while I crept up behind an ant hill; making my stalk carefully, for we did need meat. I never once looked up until I got to the ant hill and then I stood up to shoot the gazelle. I was dumfounded to see not gazelle but three lions looking at me! I had just time to mutter, "Oh God, I haven't time to pray, help me now and I'll pray afterwards." Bang! miss. Bang! miss again. Bang! Hit; lion growls and ambles off. Others trot off. One stands and looks. Find magazine empty. By the time I get a shell in he's off. Everybody's frightened. We look around a little and see a lion lying dead. Put two bullets in it to make sure. The boys skinned it and we start back to boat, weigh anchor and come in. Wallace is delighted with the lion skin. He talks of nothing else. God is surely good to us and we have felt His constant care.

February 23 to 28—Days are all pretty much alike. The sailors spend most of their time towing. The Sobat is unsuitable for sail boats. There is scarcely a mile of its course that is not crooked, and winds unfortunately do not follow you around the bends. We need that steam boat awfully bad. The wind is often so strong that we can make no progress for half a day at a time. Rev. Oyler keeps us well supplied with game now. He is putting our Lord's Parables into Shilluk and it seems to be very interesting work.

February 28—Today is the first anniversary of Mr. and Mrs. Oyler. They had brought a turkey along from Doleib Hill for this glad event. This morning we ran onto a herd of hippos and as the Sudanese are always meat hungry, they begged us to shoot them one. Oyler and I got off and we fired at hippos from all angles. We hit a number but only one died. Oyler and I both claimed it, but since it is his anniversary I guess we will call it his. We didn't try to eat any but the sailors left very little but the bones. I'll take turkey any day.

March 1—Sabbath. The sailors spent most of the night and this morning making biltong of the hippopotamus meat. The odor is far from appetizing today. Charlotte and I sought a little respite under some trees with our Bibles and church papers but it was too windy, we had to come back to the cabin. The burnt grass ash is very disagreeable when it flies about. We are longing to get to Nasser. The captain and his brother got into a fierce quarrel over the hippo meat and the brother, Abubekr, took his shoes and staff and said he would stay with his brother no longer, and would return overland to Taufilsia.

He started off, although his companions tried to dissuade him from going. They begged me to go and ask him to return. After chasing him a few hundred yards we overtook him and got him to come back. We've had far from a quiet Sabbath.

I see that my space is exhausted and you have heard nothing about the great Nuer country about Nasser which we reached March 11, 1914, taking us one month, less a day, to go the short distance of 200 miles by wind power We had a splendid opportunity to see the country but the trip got rather tedious toward the end when we were so anxious to get here and get to work, and the winds and shallow water prevented us. The chief lesson to be drawn from our trip, aside from the great needs of the people, is the pressing immediate need of a small light draught steam boat that would enable us to reach these thousands of pagans on the Sobat with the Word of God and the Gospel of Healing. You cannot realize their ignorance and degradation.

INCIDENTS OF MISSION LIFE AND WORK AT DOLEIB HILL.

By Mrs. D. S. Oyler.

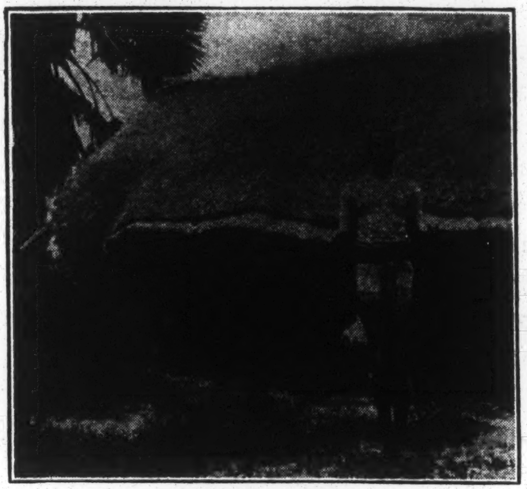
TO SAY that life at Doleib Hill is interesting and at the same time monotonous sounds false, but it is true nevertheless.

For nearly a year only one family has been stationed here and thus the work of four men has devolved upon one. Much of the work is routine and perhaps it would be interesting to the readers of this Magazine.

On Sabbath morning the group of villages north of the mission are visited and sometimes as many as seventy hear the Gospel Story. Usually some of the boys, and often a few men walk home with the "big, white man who speaks from the book of God." From eleven to twelve services are held in the little mud church which was built years ago when the missionaries first came here. Would that it were possible for all of you to attend one of these services! We have benches without backs for seats, and a box with a plush cover serves for a pulpit. Usually two or three rows of naked boys, crowded close together, sit directly in front of the speaker, and if one of these or any other person present becomes tired, he quietly slides down onto the floor! How they enjoy singing the psalms which have been translated, especially if the little organ is taken to church. After the services some of them often come to the house to sing the "songs of God" again. From four to five p. m. we have our own Bible study or sermon and then the villages south of the mission are visited.

For six days of the week a bell is rung half an hour before sunrise and at sunrise the second bell rings, a short prayer meeting is held with the workmen, the roll is called and they are put to work. At eight o'clock the meteorological readings are taken, and a general look is taken over the compound to see that all are working. From one to two hours, and sometimes even more time, is taken up by the patients, and before treatments begin a short talk is given and a prayer is offered. From the time this work is finished until noon language work is done providing there are no interruptions.

However, it seems that interruptions are the *rule,* rather than the *exception,* especially so when only one family is here. Perhaps some of you will wonder what sort of interruptions we have, when we live so far away, but only a few examples will serve to show that one never knows what a day will bring forth. One wants to buy kaffir corn, a piece of cloth, some beads or fish hooks from the little store; another has some money to deposit with the missionary so that his friends can not beg it from him; a third wants to pawn his spear or sell a sheep; a fourth brings some money and asks for change; a fifth, who has had a discussion with a friend (?) comes along with a mashed finger or a broken head and begs for medicine. Usually the unfortunate one is very cheerful and treats the whole matter as a huge joke. Once in a while the workmen get into a dispute and then the missionary becomes judge for the time being; or the cow boy lets the mission cows get into some one's cornfield, and proper punishment must be administered; or perhaps the windmill refuses to behave and must be coaxed into pumping water.



ABDULLAH.

First convert at Doleib Hill with the church in the background. Abdullah is a cousin of Givi.

From 12:30 p. m. to 3 p. m. is the rest period and then the men are again put to work. As often as possible Nyidok, the first convert, and Akokwin, who has charge of the workmen, are called in for a reading and writing lesson. They enjoy this immensely, and are progressing nicely. Then once or twice a week a group is called in for a singing lesson, and they are usually very quick in committing the psalms. At sunset work ceases, and then comes the quietest time of the day—the time the missionary takes to write letters, do accounts, study, etc. Saturday noon the week's work closes and then the weekly men are paid, and of course nearly all of these and also the yearly men want to buy something. Sometimes only a dozen are paid, and then again fifty or more may be waiting. At 5 p. m. we have our prayer meeting, and it is comforting to know that our fellow workers in the Northern Sudan are also gathered together to pray for the same objects.

Another view of the church at Doleib Hill.

The housewife has her regular round of duties but she has many interruptions also. Perhaps women come to sell wood or some children come with eggs, and think it is funny because she refuses to buy without testing them in water. Servants brought up from Khartum invariably make trouble upon the compound because they consider themselves superior to the natives, and it is far better to hire a Shilluk boy even though it is more difficult at first to train him. Never mind if he does crack or break dishes, and sometimes burn food or scorch clothes while ironing; if he tries he will learn in time to do his work quite well.

Sometimes we have visitors to whom we do not care to give a hearty welcome. It is disconcerting to say the least, to open the kitchen door and have an ugly snake, six feet long, staring one in the face. As long as snakes, scorpions and centipedes stay out of the house, one does not mind knowing they are about, but it is a different matter to find them in the house. It is still a mystery to us how a green snake over four feet long got into our bed-room, how a poisonous, spitting snake found its way into the screened porch or how the centipede got into the sitting room.

So much for the regular routine and minor interruptions; now let us review a few of the past year's experiences and see what happened to break up the monotony. The most important and the one for which we are most thankful, was the baptism of Nyidok last July. He has been such a help and comfort to us this year. In spite of the various temptations he has had from without and within, he has proven faithful.

It is always a pleasure to have an English speaking person call as he passes the mission, but this does not occur frequently. Two visits were of more than unusual interest to us; that of the Governor of this province, and the visit of Abel Chapman, the noted English naturalist, who stopped here for two days.

The two fires in the servants' compound will never be forgotten. A poor, crazy woman who lives here had stolen a chicken, plucked it alive and somehow or other while cooking it she set the house on fire. The other servants ran to the river immediately for buckets of water but were unsuccessful in saving the house because it had a grass roof. There is no asylum in the Sudan for insane people and she is permitted to remain here rather than be badly mistreated by others who have no sympathy for her.

The second fire was the worst because three houses, or rather two houses and a donkey barn which was double, were burned besides two large donkeys and two small ones. That night we were awakened by hearing Nyidok say, "Oh! come quickly, come quickly, the donkeys are all burning up," and there the whole compound was bright with the fire. Never will we forget the lurid glow on the Doleib palms. All the men worked valiantly for more than two hours, first to save the burning houses, and when they saw this was impossible, they did all they could to keep the fire from spreading to other buildings.

If space permitted, one might go on and tell about the large mourning dance we attended and of the wondeful opportunities which presented themselves to preach the gospel; or about the serenade which the warriors gave us afterwards, or about the three outings we enjoyed through the kindness of English friends, etc.

In conclusion just one more remark should be made and that is; let none pity us because we live so far away from white friends and civilization, but rather let all rejoice because we are permitted to work in this portion of the Master's vineyard.

VERBAL "SNAP-SHOTS" OF MISSION LIFE AND WORK IN KHARTUM AND OMDURMAN.

By Fannie G. Bradford, Khartum.

PEN AND scissors have crowded out the Junior Missionary Magazine camera this year. Sometimes household accounts in the homeland are a bother and take time, how much more the church and Sabbath school accounts, kitchen accounts for a family of seventy, accounts for two day schools, a boarding school, a sewing department which has become a small store and small accounts with servants and with people who come to pawn their silver jewelry that they may buy bread.

A family of four or five makes sewing, how much more a family of thirty girls with dormitory supplies for fifty beds.

This by way of explanation for the writer has been tied with household duties. It is a big heartache that she cannot get into the homes, but distances are long, the sun is hot, the flesh is weak and the home cares come first. So if these "verbal snap-shots" are blurred or out of focus, that is, not interesting, you will think of some of your monotonous housekeeping days and sympathize instead of criticise.

Here is a group of school girls who have started a weekly prayer meeting. About half of them are Sudanese Moslems. They all love the Lord Jesus Christ and are trying to serve Him. Seven have united with the church this year; for others the way it not yet open. They try to earn their collection and at the close of the school they had gathered almost $5.00. The question came, "How shall we use it?" One said, "For the Orphanage in Cairo," another, "For Psalm books for the church," "for the poor people who are hungry," "for educating some girl in school." Then they asked their teacher, "What do you advise?" She answered, "A silver plate for the bread at the communion season." Rejoice with us over this, the first "silver" thank-offering of Christian girls and of Moslem girls who a few years ago knew nothing of Christ unless it were to use His name as a curse.

Here is a stranger in church who spends much time reading the Bible. He is the father of two of our boarders, a Moslem sheikh whom a Christian neighbor has invited to church. This neighbor has paid something toward these girls' school expenses. "Sheikh — is a Moslem," he says, "but he is a good man."

Here comes one of our Egyptian Christians bringing with her a Sudanese woman and child whom she begs me to take as a boarder. "Oh, that I could take her, but every bed is full." "Never mind," she said, "if you will only take her and feed her she can come and sleep with my children." Can you see the joy in this Christian mother's face when I promise to take the child? She was educated in a boarding school and she knows what blessings come from them.

Here is an Armenian Christian bringing his daughter to school. The mother is unhappy in the Sudan so she takes one child and goes to Syria; the father keeps the older girl with him. For this child of ten Arabic was most difficult but she kept trying. Nine months ago she did not know the alphabet, now she reads nicely in the New Testament. Mary's hands are never idle. She has crocheted a bag for her mother, a cravat for her father. She has worked a beautiful table cover, a bib for her brother and now she is making a drawn work tray cloth. She misses her mother but she is a cheery child and her happy face is a continual benediction.

Here comes a woman with two Arab children. Their costumes are sufficiently transparent to be stylish but they can hardly be said to be clothed. "Please take these girls," the mother begs, "we are so poor." The father is a porter earning two and one-half cents for each parcel he carries and there is a big family. Some Egyptian officer in Khartum had said to this woman, "Take your girls to the school in Khartum North. They love poor people there and they are good to them." His wife had given each girl a thin trailing lawn dress which constituted their entire wardrobe, when they arrived. Some of these little waifs grow into school ways slowly, but these girls are quiet and appreciative and never forget to do their daily tasks. Recently they showed signs of chicken pox. As we entered the street to go to the doctor's home the smaller girl held out her hands in pleading and said, "Please let us stay, we are poor people, please let us stay." She thought I was turning them out on the street.

This is a borrowed snap-shot. A woman seriously ill from dysentery dragged herself to the Church Missionary Society's Hospital in Omdurman. The nurse asked, 'Where did you come from?" "Khartum." "Why?" "I just felt there was a place here where they were kind to poor people." The nurse said that the poor creature had actually crawled a large part of the distance as she was too weak to stand. Poor groping soul, she was given kindly Christian care for the few days she lived.

Looking up from my desk I see a Moslem man servant enter. "If you please, we want our wives to come to church." "That is blessed news," I say to myself. To him I say, "Why don't you come too?" The men came for a few days. When I asked why they didn't come regularly, one said, "We are poor people and it's hard for me and my wife to put a "tari fa" (two and one half cents) in the collection every week. "Oh, but you do not need to give an offering; come without it." "No!" he answered, "other people put something in the bag and we must too."

Look at the girls and boys gathered in the Chapel for the last day exercises. Mr. Sowash opens the service with prayer and scripture reading. The young pastor from Khartum gives a talk. Twenty-eight girls repeat from the 119th Psalm which they have memorized and for which they receive either an English or Arabic New Testament. None of the boys finished committing the psalm but then you see theirs is only a day school. They received a few prizes for diligence in their lessons and each girl and boy who received no prize was given a picture card.

There is no hilarious shouting because school is out. "Why must we have a vacation?" exclaims one of the big girls.

The day school is closed but here are forty-five boarders to feed, clothe and keep out of mischief for three months. It is a task for vigorous people, not for those worn out by nine months of heavy work.

Then I decided to have a "vocational summer school. Sending for two Sudanese women, I said, "I want you to teach the girls to make baskets and weave mats." They bring their materials and school begins on the back veranda, teachers and pupils sitting on the floor together. The little six year olds soon learn the plaiting or weaving. The mats are made of palm fibre woven into inch wide lengths which are afterwards sewed together and used as a cover for the "angareeb" (native bed). They may also be sewed into market baskets. The basket work resembles that of the North American Indians.

Here is a big tom-boyish Sudanese girl come back to school after two years' absence. When the older girls were sewing and crocheting Fatma was asked, "What can you do?" "If you please," she said, "I don't know anything but chemises." That was all she could sew but she is in her element with the basket making. This little school fills my heart with joy. It is fitting the girls for their own plane in life not educating them out of it. It is giving work to women who need it and it brings them into a Christian environment. The girls are all happy, singing the psalms while they work. The parents too, are appreciative saying time and again, "We thank you."

Dear friends, "Who hath despised the day of small things?" These are still beginning days in Christian work in the Sudan. Much needful work is not yet even begun. We feel that we need more workers and we know that we need more prayer. Sometimes the way seems rough and the ground is often stony but it is God's work so we are bound to win.

READERS OF THE EGYPT SPECIAL NUMBER, LISTEN TO THIS:

Did you ever stop to think what the influence of a Mohammedan environment on the Missionary is? The list of dangers and temptations is lengthy, too lengthy to discuss. Kipling, in an apt verse of advise to army recruits in the Far East, sums it up:

Keep away from dirtiness, keep away from mess,
Don't get to doin' things rather More-or-less,
Let's ha' done with **abby nay, kul, or hazar ho,**
Mind you keep your rifle and yourself jus' so.

Won't you pray that your missionaries in Egypt may "keep themselves jus' so?"

Our environment out there in Egypt is such that it is with the greatest difficulty that we keep up to the high level of spiritual power that is necessary to cope with Islam. We need the earnest and constant prayers of our sisters in the dear homeland to keep us always strong and "jus' so."

BY ONE OF OUR MISSIONARIES.

EGYPT SHALL KNOW THE LORD, ISA. 19:21.
HOW?
"GIVE US A WATCHWORD. FOR THE HOUR,
A THRILLING WORD, A WORD OF POWER,
A BATTLE CRY, A FLAMING BREATH
THAT CALLS TO CONQUEST OR TO DEATH.
A WORD TO ROUSE THE CHURCH FROM REST,
TO HEED, HER MASTER'S HIGH BEHEST.
THE CALL IS GIVEN: YE HOSTS ARISE,
OUR WATCHWORD IS, 'EVANGELIZE.'"

DR. MOTT HAS MADE SEVERAL TRIPS AROUND THE WORLD TO VISIT MISSIONS. AFTER ONE TRIP HE CAME BACK SAYING WE NEEDED A GREAT INCREASE OF MISSIONARIES. AFTER HIS NEXT TRIP HE FELT THE NEED OF A GREAT INCREASE OF NATIVE WORKERS. BUT AFTER HIS THIRD TRIP THE GREAT NEED AS HE SAW IT, WAS MEN AND WOMEN WHOM THE LORD COULD USE. PRAY THAT YOUR MISSIONARIES IN EGYPT BE MEN AND WOMEN WHOM THE LORD CAN USE.

NEW WILMINGTON CONFERENCE--FROM PRAYER ROOM.

By Anna A. Milligan, Pittsburgh, Pa.

If ever the members of the Prayer Conference at New Wilmington went into the room apart and "shut to" the door, feeling the desperate need of prayer, it was this year. No one could fail to realize that the Master had a hard lesson for us to learn because He had been making use of the most severe measures to get our attention. Had it not been true that the ordinary methods had been disregarded for months and months—even extraordinary ones had passed by, almost unnoticed by us. And now He had gone to the extreme, it seems to us now, and had touched us in loss by death in the Sudan, in more than one loss in India, and then had come to the home base and had called one in the Foreign Board Office. No wonder there were heart searchings in the prayer room at New Wilmington! No wonder all hearts and minds were soleminized, as though in the very presence of the "Judge of all the earth," who had been compelled to show His displeasure at our —— now, no one needs to put in print what is a personal opinion about the reasons our Master has for thus dealing so harshly with us. We all know too well our own individual sins; we have long realized our shortcomings as societies and congregations to which we belong, and we all know how far short we have come as a denomination in measuring up to the full measure of the stature of what we might be in Christ, if we had been true to our opportunities and responsibilities. Oh! how slow we have been! Oh! how desperate the need is, and how unconcerned we have been about it. Oh! how the millions are dying and how little we seem to care. We have had *two generations* of time given us for our share of the work in India, and only one in a hundred has even yet been touched. There are 14,000 little girls entitled to the blessings of a Christian education in our part of the Punjab and we have accommodations for only 800. And we claim to be "occupying" our fields! And we are *proud* of our work! And we boast we are the greatest missionary church! And we congratulate ourselves that we are giving the largest amount per capita! Should we not rather be ashamed that we have done so little, that we have never yet known what real sacrifice is? No wonder Christ has been laying on His hand very heavily!

PRAYER.

"Dear Lord Jesus, touch me before the hurrying world touches me, so that the fever of haste and restlessness may leave me and I may rise and minister unto others with a still heart, testifying through my life of the blessed heritage of peace Thou didst bequeath us.

Today my life may be the only Bible some person will read. So teach me, so to understand and incarnate Thy truth, that my life may be a living message, written with the Spirit of the Living God."

—Selected.

But there was joy and victory in that prayer room. Sins were confessed. Pride was humbled; promises were claimed; lives were wholly surrendered; implicit faith was placed in the faithfulness of Christ; pledges of obedience were made to the Master, and a joy and a peace took possession of lives that had never known what real joy and peace were.

Some night the "prayer room" was God's "out-doors," under the stars, shut in from all about, by the darkness of the night. At one time fourteen lives came out into spiritual light and the midnight hush and stillness was brokne by the sweet strains of "He leadeth me"—because there was no other way to express their joy. Again the prayer room was out in a tent where young lives were given up to Him in such utter abandon that sobs and tears were the only methods of expression, and no one doubted the sincerity of those surrenders when young men stood before the hundreds in the "Say So" meeting and testified with radiant faces that they had never been so happy in all their lives. Sometimes the prayer rooms were the bed rooms, just before the retiring time. It gave one hope for the future of our church, when many voices united in saying, as young women of promise knelt before the throne, "I surrender all. I will trust His faithfulness. I will obey." Sometimes the prayer room was the class room—for victories were gained there. Sometimes it was at public service or the vesper; but wherever it was, there was victory and Christ was magnified.

The history of New Wilmington was the history of Tarkio. Those who attended the other conferences in other parts of our church territory tell of the same victories everywhere. Let us praise the Lord! And let us be glad and rejoice that the Master has been able to stir us, and let us be continually in prayer that we may all be faithful and true to Him.

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

We had no Summer term in our schools this year. The reason was the advent of the cotton ball weevil, an insect that destroys cotton, and all hands were needed in the fields. In the states where cotton is the staple product, everything depends on cotton, and now that it is gathered, there is no price to be had for it, on account of closed markets caused by the foreign war.

September finds the schools all in running order with good prospects. Just how the financial situation may affect them later remains to be seen. Of this be assured there will be many needy places, so get your boxes and barrels of new and second-hand clothes ready at once. Aid Societies will note that our dormitories need sheets, pillow cases, spreads and blankets. Any society near a pottery might plan to secure a donation (at least in part) of dishes for one or more of the boarding halls.

The Prairie dormitory is under way, and will need to be furnished. How many societies will have a Freedmen's Day and take a special offering for the new building? How many societies are going to pledge a definite amount for Freedmen's work this year? How many societies will increase their pledge, be it only a little? How many individuals will pray every day for our Freedmen?

Miss Beatrice Peagler, Assistant Superintendent of Robinson hospital at Miller's Ferry has resigned and Miss Lillie Moore, visiting nurse at Knoxville, Tenn., has been elected in her place.

A number of our teachers have asked for a year's leave of absence on account of sickness in their homes; usually it is the mother; Miss Julia Murray, sewing teacher at Henderson, and Miss Almeta Sherman of Riceville are among the number.

Mrs. Minnie Arter, wife of the Principal at Arlington, is to be at home again this year after an absence of two years in another state on account of ill health. Mrs. Arter's mother, Mrs. Jenkins, will be near her as she has agreed to take charge of the kitchen and dining room of the boarding hall at Arlington.

R. P. Williams of Bluestone and C. H. Wilson of Arlington, completed the Theological course at Knoxville this year and are now the regular ministers in their respective fields as well as principals of the schools.

Mrs. Bettie Taylor Groves is entertaining a baby boy in her home, and will be succeeded as principal of Townsville by Prof. W. E. Williams, who was with us at Bluestone last year.

With a strong pull, and a long pull, and a pull all together we can bring, by our interest and our gifts, our Freedmen's work up to the place it should occupy, which is at least fifty per cent. above where it now is. Read the Freedmen's number of the Magazine; if you have read it, read it again. Pray over it. Then get your pocketbook and empty it into our treasury. Try it, just once. Will you?

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, 48 Berkley Way, Santa Cruz, California.

"The average missionary society does not appeal to the woman of brains." This from the lips of a mission study class leader of national fame, a severe, unjustifiable indictment it seemed at first, which should not pass unchallenged. Then it occurred to me that our societies were not included in this charge. Neither did it seem to apply to women of other denominations there that day if one might judge from the placid way in which they passed this statement on to those for whom it was intended. What is an "average" missionary society any way? Presumably the kind that runs itself without any mental effort, so much of the brain commodity in question being expended in other pursuits that the King's business gets only the fag ends, where unpreparedness is always on the program as a natural consequence—and the brainy church woman who is not vitally interested in "missions—the highest form of social service," passes by on her way to the Browning Club or something else that furnishes a more attractive scope for her intellectual powers.

Then another clear-cut challenge from the platform recalled me from my reverie, "A missionary society should be all that a club is, plus the spiritual forces."—There you are. Ponder these two statements well, and be sure that yours is not an *average* society.

I suspect that the spiritual dynamical is the best gauge to use in your efforts to measure up to the society you want to be—and the *Standard of Efficiency* will carry you clear into 2 Tim. 2:15.

The mission study text-books for this year will furnish a point of contact with the women whom we are seeking to enlist, which should lead to a common basic union under the slogan, "Christ for every life and all of life." To this end a concerted movement should be started to popularize the mission study idea, social afternoons, thimble parties for larger towns held at same hour on a certain day prior to organization, when this matter can be tactfully explained, and names secured for class membership. In smaller places the same end may be gained by calling together the ladies of the different churches for a social afternoon, then outline the text-books briefly, and give opportunity for free discussion. Sometimes a mission study class will find it convenient to meet on Wednesday evening following a simple supper at the church, which serves the double purpose of interesting the men in the subject and securing a better attendance at prayer meeting.

The problem of securing competent class leaders may be overcome by having one or two persons chosen from each church or society to form a normal class under the direction of a trained leader secured for this purpose. "Remember, where there is a will there is a way." A promise always verified to those who are in business for the King.

Last but not least, in this union of missionary and social questions let us not lose sight of the fact that we are organized for distinctively missionary work—that God has called us into the blessed fellowship of service, and set His seal of approval upon the General Missionary Society which is made up of the congregational societies pledged to its loyal support first of all, and any merely social question, however worthy, has a second place before the matters that pertain to the Kingdom.

1915 PROGRAM FOR MISSION STUDY READY FOR MAILING.

Make Orders Payable to The Women's Missionary Magazine, Xenia, Ohio.

EDITORIAL.

A WEEK OF PREPARATION.

"RESOLVED: *That in addition to the regular daily thank-offering the women of the church observe one week of thanksgiving, supplication and self-denial before the 'Ingathering Day' in October (or November) of each year.*"

This resolution was the action of the women in Convention at Philadelphia last May.

If we place ourselves in the right attitude to this resolution we will readily see the great benefit such a week of thoughtful exercise will be to the heart. For twenty-five years the woman membership of the United Presbyterian Church has been observing the annual season of presenting the special gifts of a thank-offering. There has been a wonderful development in spiritual giving during these years. The thank-offering has inspired thoughtful giving year by year along all lines of missionary obligation. There has really been a growth in the grace of giving and prayer.

The women of the church have become thoughtful through the reading of the Thank-Offering Department in the Women's Missionary Magazine in charge of the Thank-Offering Secretary. Mrs. Porter has not only inspired the women to give, but she has by her tireless energies and remarkable abilities influenced the women, young women and children to love to give, and many blessings have followed.

The resolution is intended to have women present their thank-offerings with thoughtfulness, following a week of *thanksgiving, supplication* and *self-denial.* Everyone must outline her own program. That which is most precious in this plan is the fact that we are making some preparation for this annual event.

Remember the marvelous care and preservation of home we are enjoying because we as a nation are in peace. Who is there among us that has not many reasons for giving special thanks?

"Give unto the Lord the glory due unto His name, bring an offering and come into His courts with thanksgiving."

* * *

A COMMUNION SET WANTED.

Any congregation having a communion set to give to the mission field will find a grateful recipient in the church at Rawalpindi, India. Arrange to have it sent with the first missionaries sailing. Communicate with the Women's Missionary Magazine, Xenia, Ohio, for further particulars.

* * *

THE ISSUES OF WAR.

The delay of sending our missionaries to their respective fields because of the war is cause for serious reflection. The fact that the so-called Christian countries were so well equipped with the implements of war as to respond to "one shot from an assassin's hand" and that shot to have gone around the world to even terrify and disorganize all plans relating to the Christianizing of mankind is a condition that no one would think possible, and yet John R. Mott speaking of "An Unprecedented World Situation," made this statement: "Not only is this age unprecedented in opportunity, but also in danger. We are living in the most dangerous time in the history of the world, due to the shrinkage of the world through greatly improved means of communication which has piled the races in upon one another and they are acting and reacting on one another with startling directness, power and virulence."

We know that "the Lord is great and high above all people." The highest interest of civilization are in God's hands, not man's, and though the wrong may win God will assign the victory, it may be long after the battle is over.

Certain it is that interests so interrelated as Christian missions and peaceful conditions among all nations, demand of the Christian church the truest loyalty at such a time as this. It is one thing to enjoy our firesides of peace and plenty and to go into the Sanctuary singing of the peace and joy we enjoy because we have no cause for fear. It is a vastly different matter how much we are willing to protect and extend safety to those who are on the frontier of the Christian situation in the stronghold of heathendom.

If we direct our missionaries to "say among the heathen that the Lord reigneth," we must have like faith to do our part to establish that faith for at no time is our testimony and our works so inseparable as now. Foreign missions will suffer just in proportion as the church at home fails to appreciate the need of re-inforcements.

It is an awful thing to contemplate that the heathen nations may point the finger of scorn toward the God of our Christian nations; but it will be more terrible for the church to hesitate to do its utmost—even exceeding its most urgent appeals for an increased number of workers. If ever there was a time to prove that we believe our God reigns supreme and is just, it is now. Not a few on the list awaiting to sail but a host ready to go to this immediate conquest for Christ!

* * *

These are strange times—nothing ever before to compare with them in the history of Christian civilization; just when every nation was made accessible to the entrance of the Prince of Peace the enemy of righteousness, of national and international friendly relations, has thrown in his demon powers to destroy.

In view of stupendous circumstances that surround us how much our poor humanity needs to know more of the peace that passeth all understanding. "Thou wilt keep him in perfect peace whose mind is stayed on thee" applies to nations as well as individuals.

* * *

NEW SUBSCRIPTIONS.

Sept. 1 to Sept. 24, 1914.

IS YOUR SOCIETY HERE?

Chicago, Ill.	1
Homestead, Pa.,	1
Birmingham, Mich.	2
First Church, Pittsburgh, Pa.	2
Canon City, Colo.	1
St. Clairsville, Ohio	1
Ireton, Iowa	1
Montrose, Colo.	1
Keokuk, Iowa	2
Hopewell Congregation, R. D., Beloit, Kans.	5
Elizabeth, Pa.	3
Trafford, Pa.	1
Second Church, Xenia, Ohio	1
Second Church, Philadelphia, Pa.	1
Unity Station, Pa.	1
Wooster, Ohio	1
Boyden, Iowa	2
Monroe, Iowa	1

(To be continued).

Be sure to give the name of your congregation when sending the new subscription. At least one NEW subscriber from every society. A new subscriber is one who has never taken the Women's Missionary Magazine.

FOREIGN DEPARTMENT.

MRS. H. C. CAMPBELL, FOREIGN SECRETARY, 6410 BEACON ST., PITTSBURG, PA.

As you know our missionary party has been delayed from sailing on account of the dreadful war which is now raging in Europe. The members of the party are widely scattered, some in Bible training schools, some taking post-graduate work in hospitals, some going out under the direction of the Foreign Board to do work through the different Presbyteries by holding parlor meetings and some have returned to their homes. Everybody is kept busy in stirring up interest in our work for the Master. In addition to the three young lady missionaries already reported, we have one in sight whom we hope to send to the Sudan; also another for Egypt. Miss Robertson who was for several years superintendent of Tanta Hospital has at the request of the Egyptian association been elected to go back as a regular missionary whenever the new hospital building at Tanta shall have been completed.

We are all rejoicing over the information recently received from Dr. Anna Watson that she intended taking two or three months' post-gradute work in New York and will then be ready to return to Egypt if the way be open. She has given the best of her life to our work in Tanta Hospital and is loved and trusted wherever she is known. It will be a great relief to Dr. Grant to know that he may count on her cooperation and assistance in the enlarged work. She will probably have entire charge of the women's department and everything incident thereto.

A letter from Dr. Grant of July 24th says that in the month of June there were 1800 visitors to the Clinic. During the same month in two miserable little rooms under their residence they had thirty "in" patients and could have had a larger number had there been room. They have given no food to any; simply medicine and dressings. One of them was the daughter of the mayor of an outlying town. They now have a Moslem bride of three months. She has been living with them without any of her family staying with her; notwithstanding the fact that there is no American woman on the compound as Miss Holland is on her vacation. A letter of August 4th says that the daily visits to the Clinic for the month of July numbered 2780. Daily evangelistic work is done the whole of every forenoon by our evangelist, Mr. Khalil. He meets with very little opposition.

Circulars have been distributed against us in the district telling the people not to go to the Christian hospital or the American doctors and instead of hurting our work it only seems to advertise it. A couple of weeks ago the two men Dr. Grant sent to the village to work in the afternoons came to a town where these papers had been circulated and were distinctly told to leave at once which they did. A few evenings later Dr. and Mrs. Grant went to the same town, called on the "Moslem Mayor" and were received with the utmost courtesy. They took Mrs. Grant to the harim part of the house where she had a nice time as they were just as cordial as they could be. Surely this is an encouraging report when you remember that the hospital is closed on account of the new building, and the only doctor on the place is a man, Dr. Grant, himself. How glad we will all be when dear Dr. Watson comes back to the place where she is so eagerly longed for.

The war in Europe has brought great embarrassment and distress to many of our Egyptian missionaries. Dr. and Mrs. Pollock, Dr. and Mrs. Alexander, Professor McClenahan and family, Dr. Finley, Mrs. Moore and daughter, Miss Cabeen, Miss Pattison, Miss Atchison, and Miss Ferrier, and quite a number of the short term teachers were all marooned in Switzerland and other parts of the continent. They had return tickets but the vessels were not sailing. They had plenty of money in checks and drafts but nobody would accept anything but gold of which they had none. Letters came to our Board and to the Foreign Board telling of their distress. We were all much in prayer and the

Foreign Board took the matter up and at last satisfactory arrangements were made by which money could be sent for salaries and estimates. The Standard Oil Company, the Vacum Oil Company and other business corporations agreeing to send gold to the missionaries of the various American Boards to the amount of $25,000 a day, charging nothing but regular exchange rates. Cables were sent to Prof. McClenahan's party and no answer received. It was therefore felt that they must have started for Egypt. Cables were also sent to Egypt and reply received that the "wanderers are returning." We therefore confidently hope that all our dear people are once more in their several places of responsibility.

Miss Lois McCracken of Egypt was sent home on account of poor health, reaching this country August 22nd. She went out to Columbia Hospital where she underwent an operation and is making a good recovery. Emma Dean Anderson is once more in Pennsylvania on a well deserved furlough from India.

Rev. William C. Porter one of the "six" young men who expected to go to India also underwent an operation in Columbia Hospital and made a fine recovery. Under the advice of his physician his going to India will be delayed somewhat so that he has returned to his family in the far West.

☞Inquiries have repeatedly come to us concerning the amount of money necessary for the support of a Bible woman in our mission fields. The amount differs according to the education of the woman and the place where she may be located. In Egypt the amount varies from $100 to $250 per annum. In India from $75 to $200 per annum. In the Sudan we have never been able to support a Bible woman, much to our regret, because we have been told that we cannot get one for less than $350 per annum. This being such a large sum we thought it better to make a little greater effort and send out an American missionary instead of the Bible woman. If any reader of this article should like to help in this direction, we will be very glad to receive $350 and send the Bible woman to Khartum North.

☞Another suggestion comes that there may be societies which could not undertake the support of either a missionary or a Bible woman but could assume one month's salary or two month' or more of such workers. We shall be very glad to receive $46 from any society which would like to support a missionary for one month.

A missionaries salary is $550 a year. An average cost of the support of a Bible woman would be about $100. We are praying that a sufficient number of societies and individuals will pledge $100 each so that we may assume the support of all the Bible women in India as we have already done for Egypt.

Details have at last reached us of the illness and death of our lamented Mr. Nicoll. He reached Gaudarbal on his vacation August 5th, about 3:30 p. m.; was taken ill at 2 a. m., August 6th; told his wife at 4 a. m. that he had cholera and died at 6 p. m. the same day. He suffered terribly most of the time but toward the last was free from pain and recognized Rev. D. R. Gordon about half an hour before his death. Mrs. Nicoll also suffered with the same disease all day but attended her husband with great devotion while he lived and then went to bed. At one time she was so low the doctor detected no pulse whatever, but after a large quantity of salt solution was injected into her veins, she revived and was taken at mid-night to the Mission Hospital at Srinagar where late letters say she continues to improve. Her sister, Miss Dickson, is with her at the hospital and Miss Josephine Martin has the two fatherless boys. At four in the morning on the day of Mr. Nicoll's death, Mr. Clements started for Srinagar on Mr. Nicoll's bicycle to get medical assistance. The chief hospital assistant came at once, but Mr. Nicoll was too low to be moved. Mr. Ayers went in the evening again to the same place and brought Miss Hokt, M. D., a missionary doctor but all remedies and efforts were in vain for him as the Master had decided to call him higher. Dr. Hokt was a great help, however, to Mrs. Nicoll.

At 2:30 in the morning of August 7th, Rev. Mr. Ayers started for Srinagar with the precious body of Mr. Nicoll. Standing around his grave were his beloved brethren, Gordon, Chambers, Clements, Ayers, and a sewing machine agent whom Mr. Nicoll had befriended. Sadly they left the sacred spot and turned their faces toward their work wondering how they could get on without the one who had meant so much to them all. Up to August 19th no others had been seized with the disease and all were released from quarantine August 12th.

We cannot realize at this distance the terrible blow that has fallen upon our India Mission. Our hearts ache for the widow and her children and for the workers who shall see Mr. Nicoll's face no more. Our prayers go up that He Who has taken Mr. Nicoll from service to reward will send out many others to fill this and the other vacancies in the ranks of the van-guard of our church in far away India. Pray that the Comforter may come in great fulness into every sorrowing heart, pray that the war may soon be over and our missionaries go to their respective fields, rejoicing in the power of the Spirit, pray that many more may offer themselves at this present time for this blessed service, pray that money sufficient for all our needs may come into our treasury, especially for the $30,000 needed for the new buildings at Tanta Hospital.

* * *

Our veteran missionary, Miss Elizabeth Gordon, has reached her 90th birthday. The India mission friends gave her a shower of loving gifts and through the Women's Missionary Magazine, "Auntie" Gordon says, "Thank you."

A CALL TO PRAYER.

Canon City, Colorado, September 10, 1914.

To the women of the United Presbyterian Church of America, of India, of Egypt, and of the Sudan.

Greeting:—The world crisis thrust upon Christendom by the European war suggests presenting to you at this time some recognition of our responsibility as an organization in this extraordinary situation.

It is a privilege to unite in prayer with the Christians of all nations that the horrors of war shall come to a speedy end, that the destruction of life, property and of civilization itself shall cease, and that the nations of this world shall become the nations of our Lord and His Christ.

Would it not be well also for us as a missionary society to unite in special prayer that the Father in heaven will so over-rule the wrath of men that the disturbance to our missionary enterprises may bring about His praise in the progress of His Kingdom?

We see only these disturbances; the delay of the sending forth of missionaries, the hardships of the unusual financial conditions, the intensifying of race prejudice and the distraction of thought from missionary effort. But can we not trust Him, who doeth all things well, that He will over-rule even these difficulties so that they shall work together for good to them that love God, to them who are called according to His purpose?

Hence, our greeting is a "Call to Prayer" in the name of Jesus Christ, Whose is the "kingdom, the power and the glory, forever."

Mrs. Haidee Ewing Rankin,
Convention President, 1915.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

2929 Taggart Street, North Side, Pittsburgh, Pa.

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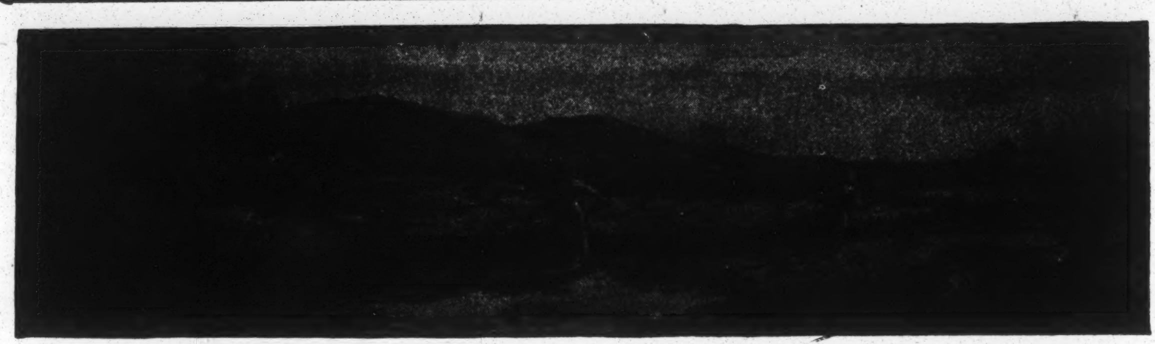

☛ CHANGE OF ADDRESS. ☚

The address of the Thank-Offering Secretary has been changed from 15 Marshall Avenue to 2929 Taggart Street, North Side, Pittsburgh, Pa.

☛ REMEMBER! ☚

The action of the Philadelphia Convention, May, 1914, was as follows:

RESOLVED: *That in addition to the regular daily thank-offering, the women of the church observe one week of thanksgiving, supplication and self-denial before the "Ingathering Day" in October (or November) each year.*

TWO SIDES.

"There are two sides to 'Self-Denial;' the side we look upon and the side which God sees."

In accordance with the will of the late Miss Jessie Margaret Moore, of Canonsburg, Pa., fifty dollars from her estate was paid to the Mrs. Sarah Foster Hanna Memorial Fund.

WHAT IS WRONG?

What is wrong with many of God's rich children, today? Is it not that their consciences are seared and their sympathies untouched because of self-indulgence and by doling out but a mere pittance to the Lord's cause?

Why are God's blessings not being poured out upon His church?

Bringing "the tithes into the store-house" is the condition of "the windows of heaven being opened."

The church may pray and keep on praying 365 days of every year, for God to open the windows of heaven, and pour out blessings till there shall not be room enough to receive them, and the windows will remain locked, unless the right key is applied to the lock—the key that God has given through His prophet Malachi.

Read thoughtfully and prayerfully Malachi 3:10: "Bring ye all the tithes into the store-house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

What do these words mean? "Bring (not send) "ye" (not a few but every one) "all the tithes" (the full tithe, not a part) "into the store-house" (the Lord's treasury) "and prove me" (test me, try me) "now" (not next month, nor next year) "if I will not open you" (no longer keep closed) "the windows of heaven" (from whence comes "every good gift and every perfect gift") "and pour you out a blessing" (not in drops, but in abundance) "until there shall not be room enough to receive it" (more and more than enough—more than you can bear).

Why has the church not experienced the "poured out blessings?" It has kept the key in its pocket and has not used it to unlock the windows of heaven. God is ready to do His part. He is waiting for His people to do theirs, viz., put the key in the lock and turn it.

Shall the church longer delay? Is not the Spirit still asking, "Will a man rob God?" "Yet, ye have robbed me," your kind Benefactor.

Do we in the twentieth century of gospel knowledge ask, "Wherein have we robbed Thee?" Let us study ourselves and seek for the answer. Have we robbed God of the honor due His great and holy name by failing to live godly lives? Have we robbed Him of the time He requires to be given to His service by spending it for ourselves? Have we robbed Him of our hearts and given them to the world? Have we robbed Him of His Sabbaths and spent them in our own pleasures? Have we robbed Him of the tithes and offerings He entrusted to us as His stewards to use for Him, and spent them for self? Have we robbed Him of the millions of souls who have gone down to Christless graves because we withheld from them the knowledge of a Saviour which we are commanded to give to them?

Think on these things. Philippians 4:8.

Examine yourselves, (2 Cor. 13:5) and prove God.

NEEDS OF THE THANK-OFFERING DEPARTMENT.

1. Daily prayer for the possession of the true spirit of gratitude, without which our gifts to God will not bring rich blessings upon our own souls.

2. To study the condition of men, women and children living without the gospel, and seek to know what we, who have the gospel, can individually do to give it to "every creature."

3. A full realization that without the open Bible and the privileges of the gospel, we, in America, would be in no better condition physically, mentally and spiritually than are our sisters and brothers in heathen lands.

4. To feel the great responsibility God has given to us as a denomination, and as individuals in placing before us wide open doors of opportunity among the 5,075,000 in the Punjab, India; among 9,000,000 in Egypt, and among the unnumbered millions of pagans in the Sudan, as well as among the Indians, Mountaineers, Freedmen, Immigrants and all classes of spiritually needy in our home land.

5. To decide upon a certain sum per day or per week to give as a regular Thank-Offering to missions, and plan to increase the amount from time to time "as the Lord hath prospered."

6. To keep watch for special blessings, over and above the regular daily blessings that God is continually bestowing, and cultivate the God-given habit of proving our gratitude with a special offering, while these blessings which call for gifts, are fresh in mind.

7. The faithful, prayerful use of the Thank-Offering boxes, however large or small the gifts placed therein may be.

8. To keep in mind at all times that the Thank-Offering has two aims: First, to help lift God's people to the high plane of grateful giving. Second, to largely help support all the departments of work the General Assembly has placed under the care of the Women's General Missionary Society.

9. To know that without the aid of the beautiful Thank-Offerings, some departments of the women's special work would every year be in debt.

10. To realize that one of the greatest needs is for every present giver to win at least one non-giver to attend the Annual "Ingathering" of offerings this Fall and to obey the Scriptural injunction, "Come near, and bring Thank-Offerings into the house of the Lord."

11. To remember that the greatest blessing of the Thank-Offering movement is not so much to place money in the Lord's treasury, as to help train the church to give regularly, systematically, proportionately and gratefully to the Lord's cause, and as individuals to be built up spiritually.

Listen to the words of Jesus: "Work (through your time, your talents, your gifts) while it is day; the night cometh when no man can work."

TESTIMONIES CONCERNING THE USE OF THANK-OFFERING BOXES.

"Since I began to realize the meaning of giving thank-offerings, and have used my box in the true spirit nothing would induce me to give it up and go back to the old hap-hazard, careless way of giving."

One who had spent her youth in worldly pleasures and gay society and who did not accept Christ till 30 years of age, says: "Since I have come to use my Thank-Offering box regularly and prayerfully, I feel that I could not live and be happy without it."

Another: "Since I began to note God's rich blessings and mercies to me, and used my box regularly, I have ceased to worry and murmur over God's providences, for now I see good in everything that comes into my daily life."

Another: "My little Thank-Offering box has come to be a real 'blessing box' in our home, for it is a constant reminder of God's goodness to us as a family."

Another: "Our Thank-Offering box stands on the mantel-piece with its mouth ever wide open calling, Give! Give! It has given even our children a wider vision of God's goodness, and they love to earn and save in order to heed the call from week to week."

Another: "What led me to be really interested in my box was this: Again and again every day I would say, 'Thank God' for this or that, when my little boy of three years said, 'Mother I hear you say every day, Thank God, and I never see you put any money in your box to tell God so."

Another: "I have become so used to giving my dimes, all I get, into my dear Thank-Offering box, that I now believe God must love dimes for He brings more of that coin into my purse than any other, and I believe He would be offended if I would use them for anything else than for His cause. I really smile approvingly, everytime change comes into my hands in dimes."

Another: "For years I gave all the pennies that I received into my Thank-Offering box, and felt satisfied that I was thus pleasing God. But, when I reflected that I was giving to God as my 'love gift' the least valuable coin that comes from the United States mint, and spending the silver and gold upon myself and my family, my conscience smote me, and I wondered if God had really accepted my pennies. I repented and confessed my selfishness. Since then, I have been giving silver as well as pennies and God has blessed me in making my box doubly dear to me."

Another: When asked, "Do you not want a new box?" Replied: "My old box has proved such a blessing to me for several years, that I cannot bear to give it up. I'll just seal it up and use it again."

IMPORTANT QUERY.

When God has so manifestly set His seal of approval upon the giving of regular offerings of gratitude, and upon the use of the boxes, why are there such large numbers of His own children even, who are so careless and indifferent in regard to giving Thank-Offerings, and giving through the boxes? Christ awaits your answer; what shall it be?

☛CHANGE OF ADDRESS.☚

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A CALL TO CLOSET PRAYER.

Enter into they closet, and when thou hast shut thy door, pray to thy Father in secret—Jesus' Exhortation.

Pray for the Holy Spirit to preserve your union with Christ Jesus.

Pray for the indwelling of the Spirit in your own heart.

Pray for a deep sense of gratitude to the Holy Spirit in that He condescends to make you His temple.

Pray that the Holy Spirit will so open God's word to you, that day by day you will see more beauty, more glory and more attractiveness in its blessed truths.

Pray that the Holy Spirit will do His work so thoroughly in you that you will be able to manifest by your daily life, all the graces of the Spirit.

Pray for the Holy Spirit to prepare you to enjoy and profit by the services of the sanctuary.

Pray for the Holy Spirit to make you faithful in attending to the duty of closet prayer.

Pray that the Holy Spirit may so govern your daily life that your influence may be powerful for good to others.

Cease not to entreat the Holy Spirit to constantly abide with and prosper His church.

Pray that the Holy Spirit will enable the church to faithfully obey Christ's command, "Go preach the gospel to every creature."

Pray for the millions of unconverted who have heard of a Saviour, that the Holy Spirit will apply the truths already lodged in their minds to their conversion.

Pray that as rapidly as the truth is made known to the heathen nations, they may, through the Holy Spirit, experience its saving influences.

Pray for the increase of laborers in the Lord's great harvest field.

Pray for the workers already in the mission fields, that they may be given wisdom and strength for every hour of need.

Pray for the native converts that they may be kept by the Holy Spirit faithful unto the end.

Pray for the secret believers that by the help of the Holy Spirit they may be given courage to openly confess Christ before men.

Pray that the Holy Spirit will exert His influence to keep the ungodly in check and repress human wickedness.

Pray that the power of Satan over the hearts of men shall be broken and that very soon the prophecy shall be fulfilled: As truly as I live saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. Romans 14:11.

WHAT IS LACKING?

Why during nineteen centuries has Christ's parting command, "Go preach the gospel to every creature," not been fully obeyed? —*Lack of money.*

Why have the world's fields opened by God to His people not all been entered? —*Lack of money.*

Why has mission work already begun, been sadly crippled? —*Lack of money.*

Why are student volunteers not hastening to enter the wide open doors with the gospel for every nation? —*Lack of money.*

Why are so many home and foreign missionaries over-worked and falling by the way? —*Lack of helpers.*

Why is there lack of helpers? —*Lack of money.*

Why are nearly all mission boards in debt today? —*Lack of money.*

Why is there such a great lack of money in the Lord's treasury? —*Lack of effort.*

Why is there such lack of effort by God's people? —*Lack of faith.*

Why is there such lack of faith? —*Lack of love.*

Why is there such a lack of love? —*Lack of prayer.*

GIVE YOUR ALL.

He is counting on you!
He has need of your life,
In the thick of the strife.
For that weak one may fall,
If you fail at His call.
He is counting on you!
If you fail Him—What then?

He is counting on you!
On your silver and gold,
On that treasure you hold,
On that treasure you kept—
Though the doubt o'er you swept,
"Is this gold not all mine,
(Lord! I knew it was Thine)"
He is counting on you!
If you fail Him—What then?

He is counting on you!
On life, money, and prayer;
And the day shall declare,
If you will let Him have all,
In response to His call,
Or, if He in that day
To your sorrow must say,
"I had counted on you,
But you failed me!"—What then?

PRAYER LIFE IN THE PRIVATE LIFE OF OUR MEMBERS.

A Five-Minute Paper Read by Mrs. C. W. Kellogg at the Arkansas Valley W. M. S. Presbyterial.

Take prayer out of the Bible and it falls like a house without framework; or a body without bones, a shapeless, powerless, worthless mass. We have reason to believe that Jesus without prayer—would not have been Christ. If for Jesus prayer was an essential—so much the more so is it for sinful and sinning men and women.

We as individuals should cultivate the "prayer life." It shows a worthy deference to God "the giver of every good gift." Access directly to God should be thoroughly appreciated by us. It took the earth-racking sufferings of the Son of God to tear asunder the wall of partition and so reconcile man to God. For us to stay away from the Holy of Holies—God's presence—is nothing less than criminal unbelief.

A prayer habit—on the behalf of missions, for instance—will advertise the great needs of the mission field. A concerted prayer—to be explicit—for a hospital in the Foreign Field—will surpass billposters in its effect. We do not need to tell the Lord, but we do need to tell ourselves. For us to bear in mind is for others to learn and illumination leads to elucidation.

Again a habit of definite prayer for definite object will inspire our own interest in the Kingdom. We too often grow cold—enthusiasm wanes and the eyes of flesh close upon the glory. But the habit of prayer—the life of prayer or the prayer life—will keep us revived. To be interested is to help ourselves and God helps them who help themselves. Nor will we pray for a definite thing without our sympathies being enlisted. When this occurs—as occur it will in the prayer-life—we say "Here am I, God, send me." And God sends us—represented by our means, message, loved ones or self—perhaps "to the uttermost parts."

Why the piteous appeal for funds? Lack of interest at home. Why the lack of interest? Weakness of the prayer-life. The true missionary calls for our prayers, not funds. Why? Such a one knows—we all know—for us to pray for a good thing is to be interested, for us to be interested is to give—for us to pray more is to give more and to pray always is to give all.

But the greatest of all advantages is this we obtain God's help in the work and so—VICTORY. "There is no defeat—no call for retreat can be blown from the bugle of right" better than that—"if God be for us who can be against us." A being constant in prayer—a praying without ceasing—until such is our life—a living in the atmosphere of God's presence; not a correspondence—nor even a conversation with God but rather a realized sense of God within—"in the hidden part" as the Psalmist says. Then as Paul declares "for me to live is Christ" or closer to the original "for me Christ is LIFE."

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."
AIM: "WIN ONE."

WHY WE BELIEVE IN MISSIONS.

Christ's last command, in the words of the Great Commission, is not or should not be the final ground for our belief in missions. Had this command never been given the duty of the Christian regarding the great missionary activity, is not in any way lessened. The revealing and signifying power of Jesus Christ Himself is the greatest argument for the saving of souls.

God in His true nature, His undying love for humanity, should so inspire the sincere Christian character that every fiber of his body would yearn for the advancement of His kingdom in the hearts and lives of men. This nature or character of God is portrayed to us through Christ. It has been well said that He is the only Saviour of men and His is the only revelation of the Father. "No man hath seen God at any time, the only bogotten Son who is in the bosom of the Father, He hath declared Him."

Imbedded in the very principles and purposes of the Christian church is the missionary duty. "The church was established to spread Christianity," and as long as there are those in any community who have not heard the glad tidings the church is not fulfilling her duty to the world or to Christ who purchased it with His own blood.

Another cause for belief in missions is the great call of humanity. At no time in the history of the world has the need of a Saviour been greater. The nation over which Christ rules always excells in every way, physically, mentally and morally. Should this be the case of one nation alone? Is not the little widow in far off India, our sister? Should we not as Christians have her happiness and her welfare at heart to such an extent, that we will share with her our greatest source of joy and help in every time of need?

The great need of these unfortunate people today is the knowledge of a God who is a kind and loving Father to every individual who comes unto Him through Christ.

The responsibility of Christian men and women today is greater than ever before. "To whom much is given, of him much shall be required." Multitudes of non-Christians are longing and pleading for something that they have never had, something which their gods cannot give them. The only thing that can meet this great need on the part of the world is the Gospel. Robert E. Spear says, "It is our duty to carry Christianity to the world, because the world needs to be saved and Christ alone can save it." Christ alone can reach down into the hearts of men and women who have been walking in the paths of sin and enable them to see their lost condition and lead them to stretch their hands in pleading supplication to Him for forgiveness and salvation. Thousands are dying every year who have never heard of this wonderful story of salvation. We say that we cannot live without Christ; neither can our brothers and sisters in our own land or across the sea. Now is the time when we should conserve every effort to the evangelization of the world. It is our duty. Are we faithful to the trust committed to us? What will lead us to believe more firmly in missions? When we see in the vast world about us that there are not only men and women whose physical and mental beings must be cared for, but whose souls must be saved; then we will have some conception of our duty.

We are ambassadors. An ambassador

represents his sovereign. We represent Jesus Christ. If we do not have a deep interest in the world program of Christ and seek earnestly to promote it, we are untrue to our Sovereign. "What a responsibility rests on the representative of such a Sovereign and of such a Kingdom."

FLORENCE M. WOODBURN,
Y. W. M. S., Ottawa, Kans.

YOUNG WOMEN'S SOCIETIES.

About the middle of July, a letter was sent to each Presbyterial Young Women's Secretary, urging the organizing of a real mission study in each Young Women's Society, also, it was suggested that a campaign of reading—both of books of a missionary character and leaflets—be carried on during the year. The study book will not be counted in the reading contest. The number of books and leaflets read will be reported by way of the Presbyterial Secretaries to the General Secretary by April 15, 1915.

One Secretary has written requesting the list of books and leaflets for this reading. Because it is not easy in every community to have just the identical list, other books fully as satisfactory being at their disposal, it has been thought wise to make no hard and fast rule as to a list, but simply a suggestive course.

Biography is considered the broadest reading and often the style to make the deepest impression. While recommending first the biographies of our own missionaries, other biographies should also be read. The life of Dr. John Hogg, written by Miss Rena Hogg, is just out. There is a little book containing sketches of lives of several of our missionaries. "In the King's Service," Dr. Gordon and Dr. Stewart's "India Mission," and Dr. J. Kelly Giffen's "Sudan" should be read. Among other biographies are Blaikie's, Livingstone, Mackay of Uganda, John G. Patton, Mary Reed, Charlotte Tucker, David Brainerd, Isabella Thoburn and many others.

Missionary romance makes interesting reading. The Sunday School Times published a series of sketches some months ago which possibly are available now in book form.

The libraries put out by the missionary movement a few years ago and distributed at five or ten dollars a set to Young People's Societies and missionary societies are perhaps still unread. Very interesting reading is contained in these books.

Doubtless, on investigation, all that is desired in any one line can be secured. Diligence on the part of Secretaries and Society Officers and a like interestedness among individual members will make a success of the undertaking.

We would recommend the list of books to include as books the reports of the work in the foreign field as maintained by the Women's Board; also the booklets on foreign and home work by the General Board. The July, 1914, number of the Women's Missionary Magazine should also be read.

As to leaflets, by consulting the catalogue, your selection can be made and, on application, our Literature Secretary, Miss Elizabeth Milligan, will gladly furnish in quantities desired. Remember 904 Publication Building, Pittsburgh, Pa., when you desire the current study books, helps for study books and leaflets.

It is to be hoped that all Presbyterial Y. W. Secretaries and all Y. W. Societies will use this opportunity to become informed and, at the same time, help to form a unity of work and purpose among our young women.

IDA B. LITTLE.

AND THEN.

How easy it is when our work is a bit irksome or tedious to lay it aside for something more pleasant. We say we will do this and that and the other thing—and then! And then!

Winter is gone; Spring even is past. Labor in the household, school-room, office and church goes hand in hand with these seasons. A partial cessation from toil on the part of many now begins for summer is here.

Summer with its many attractions of resting in shady nooks, visiting old friends, enjoying sea breezes and the cool mountain air, a time of refreshing is here. And then? But we care not to think beyond the limit of roses and green grass and shade trees, and rest. Our longing may be to recline on flowery beds of ease. Ah! how selfish we would become were there no thorns among the roses to prick us to activity. We would go on indefinitely enjoying ourselves—and then?

The fact remains that we do not—we cannot stand still, a "then" awaits us. The trouble with most of us is that we are abnormal in vision, we see with our mind's eye such a short distance ahead. Our gaze falls short of eternity.

A young man who had such eyes was boasting to an older man what he was going to do. To each remark in which he stated his purpose to secure an education, make his fortune, get position, build a fine home, travel, and so forth, the older man inquired, "And then?" Finally the young man said, "I suppose I shall die." "And then?" persisted the questioner. The young man was thus brought to see his limit for enjoyment with his present preparation.

As young women, what is our thought of living? Just to look pretty, enjoy ease, be religious when it is fashionable or convenient? To choose out the shady nooks, cull roses, make daisy chains, and revel in the sweetness of our surroundings? And then? Do you think that eighteen or twenty thousand of our young women would be outside the pale of the missionary organization where we are educated and trained to help others if they grasped the meaning of the final "then," the eternal "then?" If those enlisted in the missionary army understood the gravity of the situation would service be so lightly undertaken? "Work while it is day." And then—joy forever more.

Ida B. Little.

THE VALUE OF DETAIL.

The statues of a Michael Angelo, the plays of a Shakespeare, the paintings of a Rembrandt, the music of a Mozart—all are wonderful examples of perfection in the various lines of art. But behind the perfected production of the master-artist, lay that most necessary adjunct to all successful accomplishment—perfection of detail.

Not in artistic production alone do the little things play so important a part, but in our daily lives, in our development of character. To carry the idea further, into the business and commercial world, we know that those concerns enjoy the greatest prosperity which place greatest stress upon the details of their business. How then may a Young Women's Missionary Society hope for success without careful, prayerful, and forceful plans, as to the little things upon which the life and development of the society depend?

"Oh, the little more, and how much it is! and the little less, and what worlds away!"

Youth is full of enthusiasm. The church needs and has a place for these youthful energies. The young women of today, because of the greater opportunities, the greater freedom of thought and action, that are theirs, should earnestly desire like advantages for their sisters the world over. To do this they must obey Christ's great commission to men. The life of any society resembles very closely that of an individual. Self-satifaction tends toward and often is, stagnation. So as young women our efforts should be ceasless and our ambitions higher each year—and to succeed we must not forget to oil the machinery.

"Image the whole, then execute the parts," is sound advice to those interested in the work of the Young Women's Mission Circles. There must be a good plan but more important is the prayer and thought put upon the formulating of committees and the working policy for the coming year. Actual knowledge as to the ingredients of character of members is necessary, and so leaders possessed of tact and wisdom should be chosen to do this part of the work. All must be harmonious. The right girl in the right place spells success.

Detail work in a Young Women's Missionary Society often takes the form of a pleasing and tactful way of meeting girls and in getting them interested in your society's work. Much has been accomplished by the "personal touch" in the form of a good membership committee. All human hearts respond to interest and sympathy. Especially is this so in the cities, where young girls, who are away from home and lonesome, drift into the church. They want and need the companionship of other girls of their age and standing. The Young Women's Society is a haven to such. And untold good has been accomplished by a friendly greeting and an invitation to visit the society.

Another important "little thing" is to have an interesting literary program each month. There are so many good things in the mission line but they must be presented in an interesting way, so girls should be chosen for this part of the work, who are well qualified in this special line. Long, dry programs should be avoided as the plague. Any innovation in the regular set program should be encouraged.

The Thank-Offering is such an important part of our work but often it fails because of insufficient stress laid upon it. The program for that meeting might serve to popularize it, the Thank-Offering Secretary having created an interest by giving out previously literature or any aid toward an enthusiastic response.

A supper in connection with the meeting has proved helpful in drawing interest, the social hour being very much enjoyed, a committee of four or five girls, paying a dollar each, serving each month. A wholesome rivalry in suppers serves to stimulate an interest, too, in domestic science.

Charity sewing tends toward greater interest in home missions and sociological condition in crowded districts.

It is just the little things after all that start us thinking, then praying, then working toward greater things. They are the little drops of water which go to make up the mighty ocean of missionary accomplishment.

GRACE E. ALEXANDER.

THE ISAIAH 41:6 FUND.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

Realizing the need of a more general Presbyterial representation at the Annual Meetings of the Women's General Missionary Society, and the inability of our weaker Presbyterials to meet this need under present conditions, we appeal to the women of the church to contribute by special voluntary gifts, to a fund to be known as the "Isaiah 41:6 Fund." These contributions payable not later than January first, through Presbyterial treasurers to General Treasurer, and by her turned over to chairman of Finance Committee of Women's Board, with the power to distribute according to needs under direction of the Board. This recommendation, approved by our Philadelphia Convention, and ratified two weeks later at Corporation Meeting, is laid upon your hearts, unique and timely in its appeal. Our General Missionary Society has not yet realized all that its name implies, for it is not—strictly speaking—a representative body, since no convention record has yet shown an enrollment of delegates from all the Presbyterials in the homeland church. 1913, Washington, Pa., was a record year in attendance, yet nine Presbyterials sent no delegates, and this year at the Philadelphia Convention, twelve Presbyterials failed to respond at roll call. Why?—let one discouraged heart speak for scores of others, "We failed again to have a representative at the big May meeting, not because of inertia of indifference, but the funds were not in sight to pay her traveling expenses. Our little Presbytery is larger in mile area than some of the Eastern States and it costs so much to send delegates to our own Annual meeting that a payee delegate to our General is rare and far between. We could withhold some of our contributions to use for this purpose, but that would be 'diverting the funds from their regular channels,' though the need of stimulation and first-hand information is necessary to our well being. We scraped enough together to send a delegate four years ago, and the work went on that year by leaps and bounds. The 'aloneness' of this thing strikes pretty hard too. It is difficult to keep all your women in line when there is so little vital contact with the work at large. Why cannot we have a general delegate fund as they have in the General Assembly? My husband says that is the businesslike, democratic thing to do."

The future success of our beloved work demands a way out of this problem, and the "Isaiah 41:6 Fund" furnishes the key. "We who are many are one body in Christ and severally members one of another." Are you planning to attend the Spokane Convention? Help your weaker neighbor to go too, for her sake, for Christ's sake.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: MARK 11:24.

AIM: EVERY PRESBYTERIAL REPORTING. TOTAL MEMBERSHIP 25,000.

TOOLS.

It is possible to drive a nail with a brick, but when one can get a hammer, why use a brick? It is possible to write a message on the bark of a tree with a piece of charcoal, but if paper and pencil are available, why not utilize them? Many things can be done in a kind of a way but the best results are always obtained by making use of the most up-to-date means which experience has developed. In other words, for every effort worth making one should have the proper equipment.

Just so in our Junior work. We can get along after a fashion, without the various helps in the way of Literature, which are provided by the Women's Board and which have been thought out, written up and compiled, *not by theorists*, but by women who have been and are now directly engaged in the Junior work, so that their knowledge of the needs of the Junior worker is "first hand."

These several helps, Manual, Constitution, Wall Roll, Mission Study Books, Junior Missionary Magazine, Entertainments, and others, are real helps and while you may get along some way without them, the work can not be carried on with the thoroughness and efficiency which will result from their use.

To get the best results from your efforts use every help provided. Some of our societies have not availed themselves of these helps, and while they are putting forth great effort, are not getting as good results as are obtained by the others, who use the helps.

We are all working faithfully and we like to see results.

Why not provide ourselves with every assistance possible to attain that end?

GET THE HELPS! USE PROPER TOOLS! Catalogues free from Literature Department.

FROM PHILADELPHIA PRESBYTERY.

Perhaps most Junior Superintendents have adopted the plan of having their assistants teach the lesson at at least some of the regular meetings of their society, and have perhaps been disappointed to learn, on arriving at the meeting place, that Miss So and So "cannot come today." On such an occasion the writer undertook to tell Bible stories and the plan was so successful that she is glad to pass it along, hoping it will help someone else.

We all know how much children love stories and when the "guessing" element is added the interest is increased. The children were told that they would hear several stories, without any names being mentioned, and that as soon as they guessed the names of the people about whom they were being told, they were to tell the others. Of course, the old, old story of Moses and Miriam was well known. Joseph also was soon known. It took a little longer to find out about David and when the story of Esther was related no one seemed to know anything about her, or her life. One girl actually asked where you could buy that story, as she had never known of it before.

Only a very few of our Juniors receive home training of a Christian character and perhaps that accounts for the above somewhat. At any rate, the Juniors thoroughly enjoyed this lesson period and it was a very easy matter to quickly impress the lesson truths on minds that were already interested in the subject.

No doubt, the problem of what to do with the older Juniors who do not want to go into the Intermediate or Senior Societies is a universal one. The writer has adopted the plan of having these boys and girls help with the routine work in the Junior Society, such as keeping the Secretary's records, distributing temperance literature and helping with the Little Light Bearers. We also have one of these members take charge of our Magazines which, for the most part, are paid for from our treasury.

We have the roll call answered with a verse of Scripture, varying the kinds of answers required continually, and one of these older scholars is delegated with the task of helping the smaller children find these verses and to see that they know them before the roll is called. Many of our children do not come from Christian homes, so that this is a work which usually takes quite a little time.

Don't allow these older Juniors to leave your society but make use of them in it, even if you have to make work for them to do.

A STANDARD OF EFFICIENCY.

Approved and recommended by Women's General Missionary Society of the United Presbyterian Church of North America. For use in congregational societies.

I. A ten per cent. increase in membership over statistical record of previous year.

II. (Sec. A). Increase in contributions to all departments of our Women's Work. (Sec. B). All missionary society funds to be sent through Presbyterial treasurer to treasurer of our Women's General Missionary Society.

III. All Reports, Contingent Fees and Pledges, attended to promptly when due.

IV. A definite share in Home or Foreign Missionary's salary.

V. Ten per cent. gain in number of subscriptions to our Women's and Juniors' Missionary Magazine.

VI. Systematic study of Mission Study Text Books.

VII. A Prayer Circle to meet at stated times, or at call of President.

VIII. (Sec. A). A Young Women's Missionary Society or Sabbath School Class Circle. (Sec. B). A Junior Society or Little Light Bearers' Band.

IX. A ten per cent. gain in number of tithe payers in society.

X. Increase in Thank-Offering with observance of Self-Denial Week, prior to annual ingathering.

Ten Points. Ten Credits to each Point. Honor Roll, One Hundred per cent. Report annually to Presbyterial Statistical Secretary. ''Study to show thyself approved unto God.'' 2 Tim. 2:15.

SUGGESTIONS FROM STATISTICAL SECRETARY.

Jennie Clark, 622 Jefferson Street, Washington, Pa.

Last month we mentioned the Standard of Efficiency which had been recommended and approved by the Women's General Missionary Society. Those societies which aim to reach a high percentage of this standard will reach a status worth while, for it takes up every point of the work of an ideal missionary society.

There are a few points in this standard that may not seem sufficiently definite, so let us consider these, omitting those which are self-explanatory:

"III. All reports, Contingent Fees and pledges attended to promptly when due." This includes submitting all reports to the Presbyterial Secretary on or before the appointed time, so that she may forward her report to the Statistical Secretary in ample time.

"IV. A definite share in Home or Foreign Missionary Salaries." To increase the contributions to the salaries of any of the various departments of mission work, over and above last year's contributions, without neglecting any department to which contributions have been give heretofore. This included both the Women's and Young Women's societies.

Following is a list of mission fields supported by the Women's Board of the United Presbyterian Church, also the number of missionaries in each field: Foreign, 86. Home: City Missions, 5; Indian, 4; Aliens, 4; Freedmen, 51; Mountaineer, 7.

"VI. Systematic Study of Mission Study Text-Books." A mission study circle in both the Women's and Young Women's societies for definite study of the texts prepared for the year's work. The text for foreign mission study for this year is "The Child in the Midst," for home mission study, "In Red Man's Land," both of which may be obtained from the Women's Board Rooms, 905 Publication Building, 209 Anderson Street, Pittsburgh, Pa. Cloth, 58 cents, each; paper, 35 cents, each, postpaid.

Valuable suggestions for this work may be found on page 113 of the September Magazine, with special topics for study beginning with January.

Each society will report to its Presbyterial Statistical or Corresponding Secretary on the annual blanks and the Presbyterial Secretary will report the percentage of each society in the Presbytery in a column specially for that purpose on the large blanks sent out by the Statistical Secretary.

This column will be shown on the sample correct blank which we are preparing to publish in the near future on this page. We hope these blanks will be studied carefully as we are publishing them in order that you may know how they should and how they should not be filled out.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

AT A "Thank-Offering Reception" given at the home of Mrs. Nettie H. Bougher, Columbus, Ohio, the sum of forty-one dollars and twenty cents was realized. This was sent to the Women's Board to be equally divided for work among Freedmen, Indians, Mountaineers and Mormons. Mrs. Bougher went to a great deal of trouble, crushing the whole lower floor of her home, trimming the lawn with Japanese lanterns and serving most delightful refreshments; all for the love and benefit of the people, who though natives of our beloved America, need the same missionary ministrations for their uplift, as the natives of countries not Christian. We are grateful indeed, for this good woman's interest and her generous contribution.

Perhaps her intense interest in Home Missions may be explained when we recall the fact that in the home of her great grandfather, a devout Christian man, there was a room set apart for church services, and the members of the congregation came armed with rifles, in order to protect themselves against a possible invasion of the Indian.

It affords me great pleasure to report the election of Mr. W. A. Matthews, of Portland, Oregon, as missionary to the Simnasho field. The vacancy at Warm Spring has not yet been filled but we hope to report a missionary for that reservation in the near future. Our Indian work is most important and we are anxious to "man" our reservations with those who realize the responsibility of the position and will go ready to "minister and not to be ministered unto." So much of the work of the Indian missionary is done through ministrations and visiting in the homes.

Miss Haft of the Tama Mission, writes, since her return from her vacation she has been helping to care for a little girl who is very ill with spinal fever. The child seemed to be progressing favorably upon a diet of orange juice, beef broth, milk, etc., but the grandmother came and fearing she was not getting enough to eat, insisted on giving her some scraped corn, saying the doctor said it was all right. The result has been extra work in numerous baths, etc., to reduce fever. The patient is still very restless—recovery doubtful. This is but one example of the way our missionaries work for and minister to these people. Several of the boarding school pupils have returned to spend their vacations with their own people and a marked improvement in them is reported.

The Government has established a district tuberculosis sanatorium for Indians at Toleda, Ia. Miss Haft reports holding a Bible study with all of the Protestant girl inmates. These girls came from Oklahoma, Dakota, Minnesota. All had been in some boarding school and some had been members of the Y. W. C. A. in Haskell Institute. A more lovable set of girls would be hard to find. With some you would think there was nothing the matter—others have tuberculosis of the bone. One poor child had part of one leg off; she looked to be only nine years old, and Miss Haft says the next time she visits there she wants to take this child a doll. All the older girls are anxious for books. If anyone has books suitable for these girls and boys, they would be received with much gratitude, not only by the sufferers of the Sanitorium, but by our missionaries also. Address Miss Ora E. Haft, Indian Mission, Tama, Ia.

We have tried to draw the curtain, and give you a glimpse of our Indian fields, their workers, their needs. May we not claim an interest in your prayers and contributions? "Freely ye have received, freely give."

Literature Department

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, Ninth Street, Pittsburgh, Pa.

"THE LORD shall be known to Egypt, and the Egyptians shall know the Lord"—Isa. 19:21. "He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God, and being fully persuaded that what He had promised He was able also to perform"—Romans 4:20, 21.

Those who had the privilege of witnessing the presentation by the Egyptian missionaries at the New Wilmington Conference of Egyptian scenes, showing something of the difficulties and opportunities of the work in the Nile Valley, will not soon lose the wonderful impression made upon them.

The current issue of this Magazine is the "Egypt and Soudan" number. Only a small proportion of our women could witness the Egyptian presentations at Tarkio and New Wilmington, and only a very few are privileged to visit the Nile Valley and the Sobat River and witness the work on the fields; therefore the many of us must get our information and inspiration through the printed page.

To supplement the information contained in this issue of the Magazine, the following leaflets may be useful in arranging and carrying out your program on "Egypt and the Soudan."

In the devotional part of your program, use "Bible Readings on Egypt," and "Bible Readings—Darkness and Dawn in the Soudan."

"Ancient Egypt" is a short, concise account of the very earliest Egyptian times.

"MEDICAL MISSIONARY WORK IN THE DELTA" is a beautiful pen picture of the wonderful opportunities of the medical missionary to show Christ to the sin-sick soul, while ministering to sick bodies.

In strong contrast to this, "THE ZAR," a new leaflet, is a picture of the wild orgies practiced by the superstitious in their efforts to "cast out the devil" of disease.

"EDUCATIONAL WORK IN EGYPT" is a strong plea for more boarding schools and more "consecrated young women who are ready to come and to help work for these living souls."

Other leaflets bearing on these two fields are: "The Countless Egyptian Villages" (new); "What the Gospel has Done for Egypt;" "Religions of Egypt;" "Our Sisters in Egypt;" and "The Soudan Mission—Its Needs."

For the Juniors, get "Egypt, Questions and Answers;" "Little Girl Life in Egypt;" and "An Egyptian Princess."

☞Before this Magazine reaches you the Presbyterial Literature Secretaries will have received a "Catalogue of Publications" and "Hints to Presbyterial Literature Secretaries." We hope that these leaflets may assist the Secretaries in making the Literature table an important feature of the fall Presbyterial.

☞The "Statistical Report" of the Women's General Missionary Society is now published and may be secured for ten cents per copy. You will need this report in your society. Get it at the Presbyterial, or send to our Department for it.

Treasurer's Report for Month of August, 1914.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Junior Life Membership	Senior Life Membership	Contingent Fund	Women's Asso. Work			Temperance	Miscellaneous	TOTAL
													Orphans' Home	Home for Aged People	Columbia Hospital			
Allegheny	47.00	55.00	100.00	30.00	20.00													252.00
Beaver Valley	5.00	5.00	5.00															15.00
Big Spring						2.00						5.00						7.00
Cedar Rapids	8.00	155.00		14.00		18.00						5.00						200.00
Chartiers	69.00	230.00	45.00		15.00				35.00				9.00					403.00
Chicago	15.00		23.00	7.00	22.00		15.00									3.00		85.00
Colorado	5.00	63.00	5.00	5.00			2.00											80.00
Detroit		102.00	10.00	4.00				4.00	6.00			5.00				4.00		135.00
Frankfort	10.00		20.00		10.00													40.00
Garnett	22.00	18.00	5.00															45.00
Indiana Northern						5.00												5.00
Iowa Northwestern	4.00			3.00	3.00													10.00
Keokuk		48.00				6.00												54.00
Los Angeles	25.00																	25.00
Mansfield		30.50																30.50
Monongahela	78.00	910.00	215.00	26.00	198.00		44.00	12.00	30.00									1513.00
Oregon	20.64	99.25	3.00															122.89
San Francisco	8.00	35.00		8.00	5.00													56.00
Westmoreland		52.00		8.00	15.00		20.00	18.00										113.00
Texas		9.00																9.00
S. S., 10th Church, Phila.		125.00																125.00
Traer Congregation		275.00																275.00
Friends, 1st Wilkinsburg		150.00																150.00
Friends		550.00																550.00
Interest	360.00											120.00					90.00	570.00
Refunds	2.20							35.00										37.20
Mrs. Nettie H. Bougher			20.00	10.00	11.20													41.20
Legacy, Mary B. Ashton																	7135.00	7135.00
Item of Cents												.50						.50
Payments on Loans			53.00				795.92										53.25	902.17
Unknown Friend	.30																	.30
TOTAL	$ 679.14	$2911.75	$504.00	$115.00	$299.20	$ 31.00	$876.92	$ 69.00	$ 71.00			$ 135.50	$ 9.00			$ 7.00	$7278.25	$12986.76

PAYMENTS ON PARSONAGE LOANS: Farrell, Pa., $80.48; Fairhill, Philadelphia, Pa., $47.25; Westside, Monmouth, Ill., $83.25; Oklahoma City, Okla., $54.98; Albia, Iowa, $69.38; Rochester, Pa., $77.70; Stafford, Kan., $100.00; Allison Park, Pa., $41.63; Omdurman, Sudan, $194.25; S. Omaha, Nebr., $47.00.

Rev. H. J. Rose, $106.25.

MRS. J. B. HILL, Treasurer, 5630 Bartlett St., Pittsburgh, Pa.

STUDY FOR THE MONTH.

NOVEMBER — EGYPT AND THE EGYPTIAN SUDAN.

Our Missions in the Nile Valley.

Bible Reading—Isaiah 11:10-16. 18:-1-7. I John 2:17.

Roll Call—A Sentence Prayer for the Egypt and Sudan Missionaries. Call them by name.

Topics for Study.

EGYPT.

1. The countless Egyptian villages as yet unreached by any missionary effort.
2. Extracts from the IBIS and *ALLEGHENY "log-books."
3. Work among the village women of Middle Egypt.

*4. Sketches.

5. "Self-support" in the native church of Egypt.
6. Higher education for women in Egypt.
7. The "Zar" or casting out of Devils.
8. A problem created by the convert from Islam.

*9. Personal work among Moslems in Egypt by missionary and Egyptian workers.

10. Some Tanta Hospital patients of the past year.

EGYPTIAN SUDAN.

1. Where Islam meets paganism in the Egyptian Sudan.
2. Some extracts from the "Journal" of a missionary explorer up the Sobat River.
3. Incidents of mission life and work at "Doleib Hill."
4. Verbal "Snap-Shots" of mission life and work in Khartum and Omdurman.

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*These interesting papers will appear in succeeding numbers.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Rev. Wm. Wheeler, Simnasho, Oregon.
Rev. D. A. Cooper, Tama, Iowa.
Rev. A. B. Dickie, Warm Springs, Oregon, Post Office Address, Warm Springs, Ore.; Freight, Mecca, Ore., Oregon Trunk R. R.; Express, Mecca, Ore., Northern or Great Northern Express Co.
Miss Ora E. Haft, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Mary A. Workman, Akron, Ohio.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Mrs. A. W. Coates, Washington, D. C.
Miss Clenore Ribet, (Italian), Pittsburgh, Pa.
Miss Anna DeSantis, (Italian), McKeesport, Pa.
Miss Irma G. Allen, Culver City, Cal.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
*Bristol, Tenn.—Rev. F. W. Woodfin.
Cleveland, Tenn.—Rev. J. L. Cary.
Riceville, Tenn.—Prof. W. P. Ware.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. C. H. Johnson, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Post-office address, Prairie, Ala.; shipping point, Catherine, Ala.
*Arlington, Ala.—Rev. John T. Arter, Post-office address, Annie Manie; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Bluestone, Va.—Prof. R. P. Williams, Post-office address, Jeffress, Va., R. F. D. 1; shipping point, Chase City, Va.
Norfolk, Va.—Rev. Wm. McKirahan.
Henderson, Vance County, N. C.—Rev. John A. Cotton.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

***Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.**

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 ......Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Lois Buchanan, Appointed 1910 ......Gujranwala
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 ......Sargodha
Miss Laurella Dickson, Appointed 1897 .....Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ...Sialkot City
Miss Bessie Fleming, Appointed 1913 .....Sialkot City
Miss E. M. Gordon, Appointed 1893 ....Jhelum
Miss A. M. Hamilton, Appointed 1902 ......Rawalpindi
Miss L. B. Hamilton, Appointed 1908 ....Zafarwal
Miss Winifred Heston, M. D., Appointed 1910 .Sargodha
Miss Kate A. Hill, Appointed 1896 ....Sangla Hill
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 ......Sangla Hill
Miss Mary Kyle, Appointed 1904 ....Pasrur
Miss Olive Laing, Appointed 1912 ....Gurdaspur
Miss Mary A. Lawrence, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrence, Appointed 1909 ....Pasrur
Miss Mary E. Logan, Appointed 1891 ....Jhelum
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 ....Lyallpur
Miss R. A. McCullough, Appointed 1879 ..Gujranwala
Miss Mary R. Martin, Appointed 1890 ....Sialkot City
Miss E. J. Martin, Appointed 1896 ....Pasrur
Miss J. E. Martin, Appointed 1906 ...Khangah Dogran
Miss Emma Minger, Appointed 1902 ....Sangla Hill
Miss Henrietta Moore, Appointed 1898 ....Sialkot City
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Ruth Warnock, Appointed 1913 ......Sialkot City
Miss Josephine White, Appointed 1884 .....Rawalpindi
Miss Marie White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 ....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 .....Madhopur
Miss Rosa T. Wilson, Appointed 1886 ....Madhopur
Miss M. M. Wilson, Appointed 1904 ....Gujranwala
Miss Ethel Wilson, Appointed 1913 ....Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881, Point Marion, Pa.
Miss E. G. Gordon, (Missionary Emeritus), Appointed 1854, Pattersonville, N. Y.
Miss Hazel Bennett, Appointed 1909, New Wilmington, Pa.
Miss Lena Brotherston, Appointed, 1906, 91 French St., Buffalo, N. Y.
Miss Henrietta Cowden, Appointed 1905, Quaker City, Ohio.
Miss Nancy Hadley, Appointed 1904, 58 Trowbridge St., Cambridge, Mass.
Mrs. Alice McClure, Appointed 1897, New Wilmington, Pa.
Miss Fannie C. Martin, Appointed 1895, Apollo, Pa.
Miss Jean Morrison, Appointed 1895, Oskaloosa, Iowa.

EGYPT.

Miss A. B. Atchison, Appointed 1904 ....Cairo
Miss Mary E. Baird, Appointed 1913 ....Tanta
Miss E. M. Barnes, Appointed 1911 ....Cairo
Miss Margaret Bell, Appointed 1901 ....Monsoura
Miss Leota Cabeen, Appointed 1909 ....Alexandria
Miss Anna B. Criswell, Appointed 1904 ....Assiut
Miss Mabel B. Dickey, Appointed 1912 ....Monsura
Miss Ella Downie, Appointed 1913 ....Luxor
Miss Ruth Margaret Eddy, Appointed 1914 ....——
Miss Helen J. Ferrier, Appointed 1900 ....Luxor
Miss Elsie French, Appointed 1909 ....Zagazig
Miss Davida M. Finney, Appointed 1914 ....——
Miss Rena Hogg, Appointed 1896 ....Assiut
Miss Alfaretta Hammond, Appointed 1904 ..Beni Suef
Miss May Holland, Appointed 1913 ....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss M. F. Kerr, Appointed 1908 ....Cairo
Miss Roxie Martin, Appointed 1901 ....Cairo
Miss Olive T. Mason, Appointed 1912 ......Alexandria
Miss Anna McConnaughy, Appointed 1903 ....Cairo
Miss Eula McClenahan, Appointed 1908 ....Alexandria
Miss Lois A. McCracken, Appointed 1912 ....Assiut
Miss Marion Paden, Appointed 1902 ....Beni Suef
Miss Mary M. Pattison, Appointed 1912 ....Cairo
Miss Nellie C. Smith, Appointed 1911 ....Tanta
Miss Margaret Smith, Appointed 1872 ....Cairo
Miss A. Y. Thompson, Appointed 1871 ....Cairo
Miss Sadie Thompson, Appointed 1913 ....Assiut
Miss Ida B. Whiteside, Appointed 1913 ....Luxor
Miss Roe Williams, Appointed 1911 ....Assiut
Miss Ruth A. Work, Appointed 1904 ....Assiut
Miss Laura Walker, Appointed 1904 ....Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson, New Athens, Ohio.
Miss Carol McMillan, Appointed 1906, Aledo, Ill.
Miss Minnehaha Finney, Appointed 1894, Beloit, Kans.
Miss Carrie Buchanan, Appointed 1893, Hebron, Ind.

SUDAN.

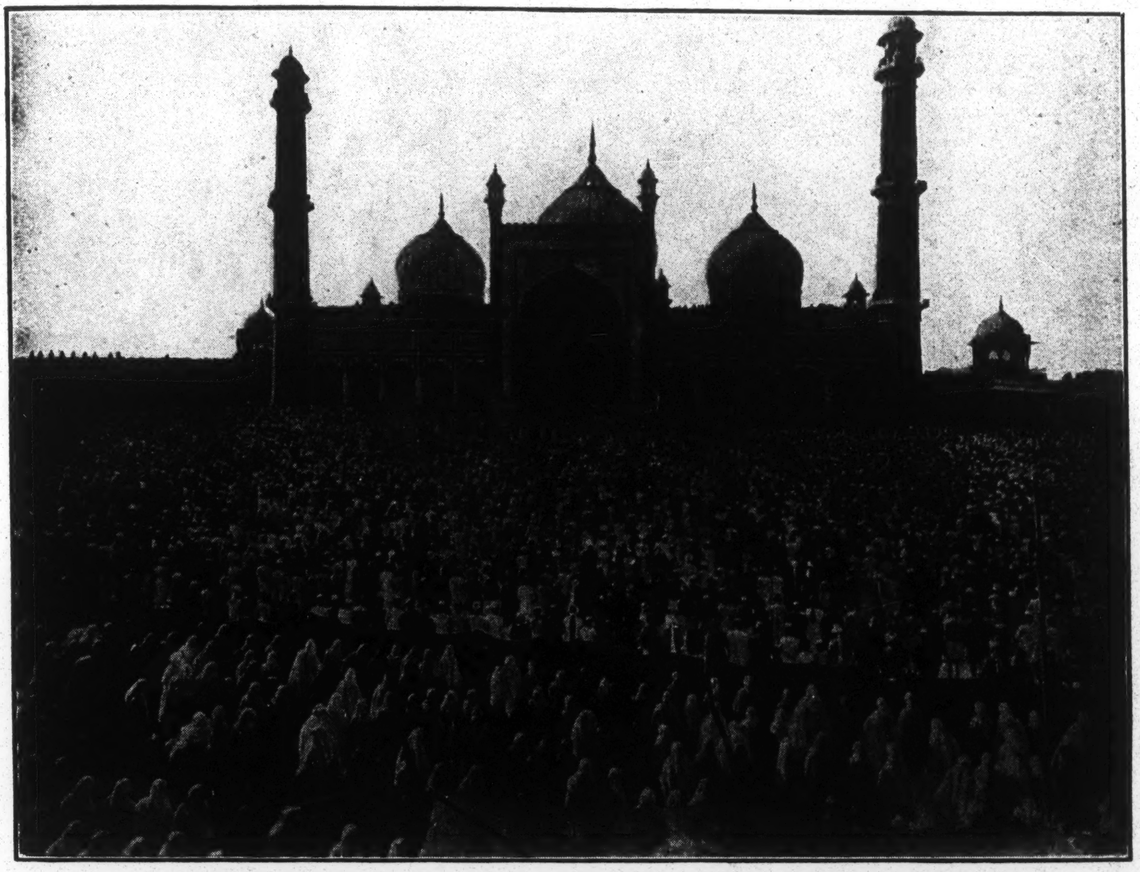
Miss Fannie G. Bradford, Appointed 1907, Khartum North.
Miss Elsie E. Grove, Appointed 1912 ...Khartum North

HOME ON FURLOUGH:

Miss Aulora McIntyre, Appointed 1911 ....——

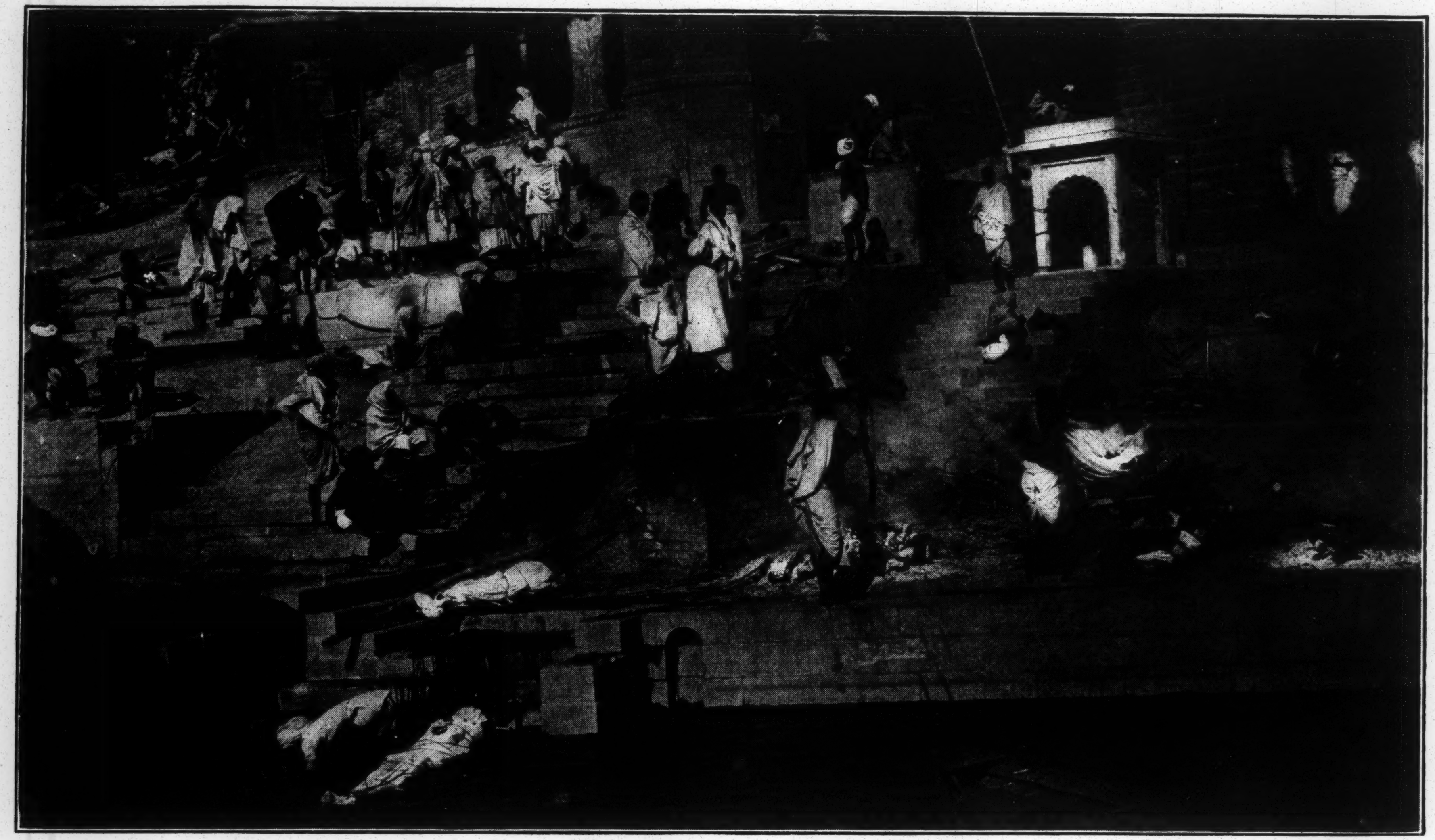
Address All Letters Care American Mission.

SEE THE MULTITUDE OF WORSHIPPERS AT THE MOHAMMEDAN MOSQUE IN DELHI, INDIA.



MOHAMMEDANS AT PRAYER ON A FEAST DAY CALLED THE "ID."

THE PLACE FOR THE WOMEN IS BEHIND THE CURTAIN. NO WOMAN CAN HAVE ANY PART IN THIS WORSHIP. WILL YOU, DEAR READER, SHARE WITH HER THE RELIGION THAT YOU ENJOY?



THE HINDU BURNING GHAT.

The place on the banks of the river Ganges in Benares where the Hindus burn their dead, after which the ashes are sprinkled on the river. The stacks of wood are funeral pyres. The picture also shows two corpses tied up in white clothes, ready for burning.

See article on Hinduism as it is seen by our missionaries, page 198.